# TWO BOOKS OF Mr SYDRACH SIMPSON,

Late Master of *Pembroke-Hall* in *Cambridg*; And Preacher of the Gospel in *London*.

VIZ.

I Of Faith, *Or*, That beleeving is receiving Christ; And receiving Christ is Believing.

II. Of Covetousnes.

In the First Book is shewed (besides many other things)

1 *That Persons that are beleevers are Receivers.*
2 *That to Receive is the Principal use of Faith.*
3 *That nothing should hinder our Receiving.* 1 *Not our Sins.* 2 *Nor Gods delaies.* 3 *Nor the smalness of our receipts.* 4 *Nor the greatness of our wants.*
4 *How Faith Receives.*
5 *That Faith Receives Christ.* 1 *In the understanding.* 2 *In the Will.*
6 *The temper of a man that hath faith.*
7 *The necessity of Faith.*
8 *Though Faith be small yet it makes us the Sons of God.*
9 *The Nature of True Faith.*
10 *There are but few that Receive Christ.*
11 *Three sorts that come not to Christ.* 1 *Such as Receive him not as he is.* 2 *Such as delay their coming to him.* 3 *Such as give not that place to Christ in their hearts that is fitting for him.*

In the Treatise of Covetousnes is shewed,

1 *It is the Duty of all as they would obtaine eternal Life to be ware of covetousness.*
2 *The Reasons of the Doctrine,* 1 *Its a spiritual Sin.* 2 *It over spreads the whole man.* 3 *Its opposite to the Nature of Godliness and Religion.* 4 *Its the Womb and seed of all Sin.* 5 *Its a base Sin.*
3 *The Dangerousness of covetousness.* 1 *It is hardly avoided.* 2 *Its difficultly cured.*
4 *You shal have all things needful for this life if you will look after Grace.*
5 *Your Life lies in Grace, not in Riches.*
6 *There is more to be feared than to be desired in Riches.*
7 *We should Mortifie our desires after Riches.*

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# TO THE READER.

IT will be needleſs for me to write any thing in the Commendation of the Author of the enſuing Treatiſe, both becauſe in London and Cambridge and elſwhere (where he was converſant) he was for his Godlineſs, Learning, and Abilities as wel approved of as known: As alſo becauſe (though by Reaſon of above twenty years knowledg of him, and twelve years conſtant ſitting under his Miniſtry, and private intimacy with him, I could ſay much, yet) whatever I ſhould ſay of him would avail but little to ſuch as were both ſtrangers to him, and are alſo to my ſelf. I aſſure you, that in theſe Sermons, you have nothing but what I took from his own Mouth, when he Preached them: which I did tranſcribe in the Authors life time, with a deſire that he might perfect and fit them for the Preſs: which I found him willing to, but hindred from, by his conſtant Miniſterial work, and great weakneſs of Body. I confeſs that my love of the Matter in the following Treatiſe, and the Bleſſing which the Lord of his goodneſs vouchſafed me by the ſame, Together with the leave which the Author (in his life time) oft gave me to Print any of his works that I had taken from him in writing, have ſtrongly inclined me (ſince his death) to publiſh ſome of them to the World: But did forbear, becauſe I knew that Sermons

*Preached by the most able Minister, may yet need and deserve his perusall, and some amendments before they be Printed: Yet at last am overcome to make them (as they are) publick, by the importunities of many that heard them preached, having this Confidence that you will remember that they are but Sermons Preached, and not prepared by the Author for the Press: And notwithstanding that, I do beleeve, that if you read them seriously, ponderously, and with a spiritual heart, (whether you are Ministers, or private Christians) you wil find no cause of repenting of your pains, but rather wil be constrained to read them again & again; for I ever found his Sermons wel studied and digested, that the oftner I read them, the more I perceived in them. Give me leave only to inform you that the Author did preach above fourscore Sermons upon that Text Eph. 13.* To the Praise and Glory of his Grace, *and upon Texts relating to and pursuing that matter of Arminianism, which he hath elaborately handled both Doctrinally and practically, many of the which I have wrote out, and am resolved (as God gives strength and time) to finish the rest; yet I shal altogether omit the publishing of any of them, unless I understand that these find good acceptance. In the mean time, A Blessing of those upon your hearts, is, and shal be the earnest Prayers of,*

## *Four New Books of* Mr. Jer. Burroughs, *VIZ.*

### THE FIRST BOOK

*Chriſts call to all thoſe that are Weary and Heavy Laden to come to him for Reſt*

Wherein is ſhewed *First.*

1 The Burden of Sin. 2 The Burden of the Law. 3 The Burden of Legal performances with the Miſery of thoſe that are under them. 4 The Burden of Corruption. 5 The Burden of Outward Affliction.

*Secondly*, Chriſt Graciouſly offers to them that come to him REST from all thoſe Burdens.

Wherein is ſhewed.

1 What it is to come to Chriſt. 2 That Chriſt requires nothing but to come to him. 3 Several Rules to be Obſerved in right coming to Chriſt. 4 Meanes to Draw Soules to Chriſt. 5 That in coming to Chriſt God would have us have reſpect to our ſelves. 6 That there is No REST for ſouls out of Chriſt; And the Reaſons therefore; with ſome concluſions from it.

*Thirdly*, There is ſhewed.

1 The Reſt Beleevers have from ſin. 2 The deliverance from the Law by Chriſt is. 1 Privatively, 2 Poſitively. 3 The Reſt beleevers have from the Burden of the Law by coming to Chriſt. 4 How Chriſt gives Reſt from the Burden of the Legal performances. 6 How Chriſt gives Reſt from the Burden of Corruption, wherein is ſhewed how Sanctification and Holineſs comes from Chriſt only. And encouragments to come to Chriſt for holineſs. 6 How Chriſt gives Reſt from outward Affliction. 7 Some Directions how to get Reſt from Chriſt in Spiritual diſtertions.

### THE SECOND BOOK

*Chriſt the Great Teacher of Souls that come to him.*

Wherein is ſhewed

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We muſt imitate Chriſt in MEEKNES.

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## *New Books of* Mr. Jeremiah Burroughs, And *New Books of* Mr. *Sydrach Simpsons.*

THE THIRD BOOK
*Christ the Humble Teacher of those that come to him.*
Wherein is shewed.

1 What Humility or Lowliness is Not. 2 What that Lowliness of Heart is that Christ would have us to Learn of him. 3 Arguments from the Lowliness of Christ to work Lowliness of Spirit in Us. 4 The properties of an humble heart towards God 5 The Properties of an Humble and Lowly heart in respect of Our selves. 6 The properties of humility in respect of others. 1 It is fearful of giving or taking offence. 2 It gives due honor to all. 3 It is tender to others. 4 It's not needlessly singular from them. 7 The Excellencies of Humility. 8 Humility brings REST unto the Soul. 9 Means to get Humility

THE FOURTH BOOK
*The only Easie way to Heaven.*
Wherein is shewed.

1 The way to Heaven that Iesus Christ Teacheth, is an Easie way, six Evidences thereof. 2 The Difference between the EASE a Carnal heart hath, and the EASE a gracious Soul hath in Religion. 3 The Reason why some gracious Souls complaine of difficulty in Gods waies. 4 What it is that Makes the waies of God so Easie. 5 Consequences from the easiness of Gods waies. 6 Directions how we may make the waies of God Easie.

Mr. *Simpsons* New Books.

1 Of Unbelief; Or the want of readiness to lay hold on the comfort given by Christ.

2 Not going to Christ for Life and Salvation is an exceeding great Sin, yet it is Pardonable.

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# A TREATISE OF FAITH.

JOHN, 1. 12.

*To them that received him, to them he gave power to become the Sons of God, even to them that beleeve on his Name.*

## CHAP. I.

*The Scope of the Text. The Phrase of Receiving Christ, opened. Receiving denotes, 1 Passiveness. 2 A meanness of condition in the Receiver. 3 A taking that which before he had not. 4 A taking a thing with joy and gladness of heart. The Doctrine; Persons that are Beleevers are Receivers; and to believe is to receive. This proved by three Arguments: 1. Faith is the appetite of the New Creature. 2. All other acts of Faith are subordinate to this of Receiving. 3. Nothing is done by Faith until such time as it doth receive.*

THese Words are an Argument to prove the Eternal God-head of Jesus Christ, because those that do receive him, are made the Sons of God, and have such a dignity and preheminence, or prerogative thereby, as none but

God can bestow. My intent in this Text is only to open the phrase of receiving Christ, as it is Synonimous and made all one with beleeving on him. As many as received him, As many as believed on his name, have this power, to become the Sons of God.

First: In generall, Receiving notes passiveness, or being the subject of a thing. As cloth doth receive a color which is put upon it, and is not naturall or proper to it. And as the Earth receives the seed that is put into it by the hand of the Husbandman. There may be an act in receiving, yet Receiving doth principally note passiveness; Because that act is an order of nature, either after receiving, or else Receiving is the complement, or that unto which the same act tends. As a graft being put into a stock, the Stock closeth with the Graft by vertue from its self: So we having the Grace of Faith infused, we also do adhere and cleave unto God. Or as in receiving money, there is an acounting of it, but that accounting of it serves only to take it into possession. So it is here also. There is somthing the soul doth in receiving, but it tends only to this end that it may be possessed of Jesus Christ and of his merits.

Secondly: As there is a passiveness in Receiving to be noted; So in receiving there is a meanness and and lowness of condition. It was an Apothegme or usuall speech of our Lord (as it seems by the Apostle) To say. *It is better to give than to receive* Acts 20. 35. That is better, more honorable, more commendable. He that gives the least gift, hath more honor than he that receives the greatest kindness. And as I shall shew you afterward. In regard of the profit of beleeving, it is very great, but in regard of the manner of beleeving it is an abasement

ment unto man, A denial even of his reason for the testimony sake of Christ. But those are not the things which I intend principally.

Thirdly: in Receiving there is a taking to ones self that which before he had not. As a man receives money which before was out of his hands; by being received it comes into his possession, and is his own. And in this sense you shal find the word [Received] used in the Scripture in *Heb.* 11. 39. *All these having obtained their good report through Faith, received not the promise.* Received it not, that is, they saw not: they were not made actually partakers of the benefits of Christ being in the flesh; Although that they had the advantage and profit of his undertaking for them with the Father: They Received it not, that is, they were not actually partakers.

Fourthly, Receiving notes the taking a thing with joy and gladness of heart. As the Text saith, in *Heb.* 13. 2. *There was some that did receive Angels unawares.* It being (you know) a phrase that is taken from those men that do bid welcome their guests or friends. And so *Stephen* prays in that language, Lord Jesus (saith he) receive my Spirit. He doth by his faith apprehend Jesus Christ standing in the door of Heaven (as *Abraham* stood in the door of the Tent) and praies him to be pleased and not pass him by, but to receive him that he may sit down and eat and drink in the kingdom of God. *Acts* 7. 59.

These two latter things are those which principally I intend to speak unto in this point. And if you look into the words of my Text, you shal find.

First, that the persons that are Receivers are Beleevers. *For as many* (saith the Text) *as received him, to them*

*them he gave power to become the Sons of God, even to as many as beleeve on his name.* All they that received him, beleeved on him, and all they that beleeved, received Christ: They, and none else. They are the same persons.

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Secondly, you may observe (which is the main thing I intend) that Beleevers and Receivers are not only one and the same persons: *But to beleeve is to receive, and to receive Christ is beleeve on his name.* What in the beginning of the Text is called receiving of him, in the end of the Text is called beleeving on his name, the same persons in the same act that in the beginning of the verse are said to receive, are in the latter end of the verse said to beleeve on his name. They must of necessity be but divers expressions of the same Act, for this reason: Because otherwise, if you make them two distinct acts, a man may receive Christ, and yet not beleeve, and a man may beleeve on Christ, & yet not receive him. It is impossible that Christ should be received but by Faith, and it is impossible a man should beleeve on the name of Christ, and not receive him. The manner of speech is supposed to be a Caldeisme, or a propriety among the Caldees, who make it all one to beleeve and to trust. And upon this now shall I fasten a little while.

Faith, I say, it is a receiving of Christ. As many as received him. There is something to be received for beleeving. In 1 *Pet.* 1. 9. *Receiving the end of your Faith, the salvation of your Souls.* A man shal be saved for his faith, as well as rewarded for his sufferings or any other act of obedience and observance unto God, a man shal be as well rewarded at the last because he hath much of God, as because he hath done much for God, indeed he doth most

for

for God, that receivs most from God. He that goes on trust with Christ, and receivs any thing of him, shall be rewarded for his receiving, rewarded for his gain and for his getting. *Of his fulneß have we received Grace for Grace,* John, 1. 16. *For Grace* that is, because we have one Grace, we shall have another until we come to be full. That word ἀντὶ, translated [*for*] is as much in the Scripture, as [*Because*] in *Eph.* 5. 31. *For this cauſe* ἀνθ' τούτου, *shall a man leave his Father and Mother and shall be joyned unto his Wife.* The same word may be rendred, *For this cause,* Because God hath given us one degree, he will give us another: Because he hath shewed us one kindness, he will with-hold nothing that is good from us. Among men, he that takes upon trust, binds himself to make return and to pay again: But he that trusts God makes God a Debtor to him. It may be that thou accounteſt it a presumption, that thou beleeveſt; But God accompts it service: And of all services it shall not be unrewarded, but have the fulleſt and largeſt measure, because of all services it is that which is most humbling and self-denying of the Creature. But of that by the way.

As there is a receiving something for beleeving, so there is a receiving in beleeving. Faith it self is a receiving, as eating is a taking of what may nourish: And buying or possession is a receiving an inheritance. So you shall find that Faith is compared in *John* 6. 53. to eating and drinking. And to buying in *Esa.* 55. 1. Sometimes its an hand that lales hold, and will not let go the thing which it hath; and to the being possessed of an inheritance. Christ receives all from the Father, and Faith receives all from Christ. All comes from the Father into Christ as into a Fountain, and Faith fetcheth all from that Fountain into us as into lesser measures

measures or cisterns. Jesus Christ is the Treasury and Faith tels out of him what the Soul hath need of; as Christ is made between us and God, so faith is given to this end that Christ may be made whatsoever he is unto us. That the thing I aim at may yet be more fully and plainly known to you.

Faith indeed in the Scripture is sometimes expressed by *Working* but the Text saith, *It works by love. Gal.* 5. 6. that is, It doth set love on a flame and makes a man to have an indeared esteem of God, and an undervaluing of himself, and every thing which he hath for his sake. Faith doth work, but it is by the hand of love. But now look on Faith in it self, And so its a receiving. I say it is a receiving. Its a having and craving grace, which will alwaies be getting and wil never have enough. When it is filled, it is hungry, and like the barren Womb, and the earth, and the grave, it stil cries, Give, Give. And for this you shall find the Scripture very cleer. *John* 1. 11. *He came to his own, and his own received him not*, that is, they did not apply him unto themselves as the author of their salvation, as the Messiah which was promised. In 2 *Cor.* 6. 1. the Apostle cals beleeving, *the receiving of the Grace of God.* When he would set forth the unbelief that is in men naturally, he saith, *the naturall man receives not the things of God*, in 1 *Cor.* 2. 14. *As you have received Christ Jesus, so walk in him. Col.* 2. 6. that is, answer your Faith with works, let your life be answerable to your hopes, and to the state you are brought into by beleeving. I may quote many other expressions to shew that Faith is a receiving. But these shall serve. I wil only give a three-fold Argument or Demonstration of it.

Frist, All that have Faith in any degree, have desires

sires and longings after Jesus Christ, and the things of him. Faith its an appetite in the new Creature whereby it craves and hungers after Jesus Christ and his benefits, and therefore you shall find expressly, that Faith and praying unto God or desiring after him are made all one. *Rom.* 10. 11, 12, 13. In verse 11. the Scripture saith, *Whoever beleeveth on him shall not be ashamed.* For marke it, *There is no difference between the Jew and the Gentile, for the same Lord over all is rich unto all that call upon him. For whosoever shal call upon the name of the Lord shall be saved.* I say if you compare verse 11. with ver. 12 and 13. Faith and calling on the name of the Lord are al one. For the Apostle proves that there is no man that doth beleeve, but he shal be saved, by this; That there is no man that cals on the name of the Lord but he shall be saved. Those that have attained unto the greatest degrees of Faith their mouths are fullest of complaints, & their Souls fullest of sighings because of their wants. Their praiers are Lord increase our Faith. And not only so, but when they have prayed, they cannot be quiet until such time as they find it encreased, and the fruits of it in them. *Luke* 17. 5

In *Acts*, 26. 7. it's said that the Patriarchs hoping to come to Heaven, did instantly serve God: That word translated *Instantly*, is in the Greek ἐκτενείᾳ, that is, they did as one doth who stretches out himself to get a thing which he hath much ado to lay hold on, but had rather have, than any thing that he hath in his hands. Such a kind of desire was in the Parriarchs after Glory. In *Rom.* 8. 19. the Apostle tells you of an earnest expectation that is in the Creation for the manifestation of the Sons of God, that they may be freed from their imperfections, and be like their Head Jesus Christ. *Paul* professeth that he desires to be with Christ Jesus; that is, he professeth it as one that must either

ther have his mind, or muſt die. Thoſe that have the leaſt degree of Faith, are alwaies craving after Jeſus Chriſt; they are never well but when they are receiving. *Paul* in *Acts* 9. 11. is ſaid to pray; Go (ſaith God to *Ananias*) unto *Paul*, *Behold he prayes*. He did other things beſides prayer; he was ſenſible of his ſin, and afflicted in his conſcience for going againſt Jeſus Chriſt; but the Text mentions nothing but this, That *he praies*; becauſe that was it that all the bitterneſs of ſin was a means unto, and that which he was eminent in. And all that *Paul* deſired was, That God would give him Chriſt although he had done what he could to crucifie him again in his members. As the love of the world makes a man to be ſcraping and gathering together by any means, although it be never ſo vile. It's no matter what the thing be, ſo it brings in gain to a worldly man. So it is the proper work of Faith to make a man look for Jeſus Chriſt in all Ordinances and Duties. That is the penny which it ſweeps the houſe for, and ſearcheth every duty for. Now this deſire, it comes from Faith. For what makes any man deſire, but hope, and the knowledge of the excellency of the things hoped for: Both which comes through believing. That is the firſt thing. All that have Faith deſire to receive Jeſus Chriſt and his benefits, and therefore the Act of receiving is the principal act of Faith.

Secondly, All other Acts of Faith are ſubordinate to this Act of receiving, and done in reference to receiving. You have heard that Faith hath divers Acts. It takes Gods word, and receives his Teſtimony, even when it ſees no reaſon to expound the thing that is ſpoken of; but the End is, that it may receive. I know whom I have truſted, and that he is able at that day to give unto me what I

have

have committed to him. As a man takes the word of a man to this end, that he may be sure not to miss what is due to him: So this man takes the word of God and the Testimony of God only in order to be made a receiver of the things promised. Faith that doth unite, Christ dwels in our hearts by faith, but that very act of union is to this end, that so all Christ may be ours, *Eph.* 3. 17. We do but touch him, that so vertue may come out from him into us. Faith makes a man dependant and hanging upon God, but it is only that so a man may ingage the Lord to give, and he may receive. As a man comes to one and saith, I will trust to you for such a debt at such a time, that so he may see that he doth not only expect it, but that he doth him double injury if he doth not give it him. Faith attracts and draws, but that is only that the soul may receive. That is the second Reason. Faith is a receiving Grace, because al the Acts and Operations of it are in order to receiving.

Thirdly, Until this act of Faith be done, Faith can do nothing. Nothing can be done by Faith untill such time as it doth receive. Faith purifies the heart, *Acts* 15. 9. It makes the whol conversation lively. *We do live by the Faith of the Son of God*, Gal. 2. 20. It makes a man overcome the world, and all the corruptions that are in the world and the evill one to boot, 1 *John*, 5. 4. *This is the victory wherby ye overcome the world, even your faith.* He that is born of God overcomes the wicked one. But mark it, As water is first put into the Cistern before it flows forth, And as the earth first receives the seed before it brings forth meat for him by whom it is dressed: *Heb.* 6. 7. And as the Disciples are first bid to attend the Passover, and then to receive the Holy Ghost, and then to go abroad and to distribute unto the Nations the knowledge

of Christ: So Faith first receives from Christ, and according as it receives from him, So it stirs up every Grace and Faculty to its work. I say Faith receives first, In *Col.* 2. 6. *As ye have received the Lord Jesus Christ, so walk in him.* As, ὡς, that is suitably to our receiving of Christ. *We believe, therefore have we spoken,* 2 Cor. 4. 13. Now that which is said concerning faiths opening the mouths of the Apostles to declare for certain the truth of that Doctrine which they were experienced in: So I may say concerning any other Duty. When as Faith hath received the certainty of the word of God, then it cals upon the understanding not to dispute. When as Faith hath received Jesus Christ then it cals upon the will, and saith, forsake all other things and cleave unto him, for you have enough in him; He is a Mine and a Field wherein there is a Treasure, and you shal need nothing while you have him. And from this three-fold Demonstration, I suppose it will appear that Faith is a receiving. And beloved, think not much that I stand long upon this for it is not rivited in our thoughts. We live not as if it were so.

## CHAP. II.

Application. *Believe that to Receive is the principal Use of Faith.*

### USE

BEleeve then this is the principal use of Faith, To Receive, to be like a Bucket to draw water of life, and salvation out of the Well; A spunge (as I may expresse it) to suck in and draw of the fulness of Jesus Christ. That Faith is best which is most receptive. That is the thing I do intend. That is best us'd which is us'd to this end, to receive. The excelency

of

of Faith doth not lie in it ſelf, but in its object: In what it doth bring in: For there is more vertue in the Act of any Grace whatever. He that knows a thing, doth it becauſe of the evidence of reaſon. But he that beleeveth, knows it not, Only he believs becauſe he thinks that he that ſpeaks, ſpeaks true. Faith degrades a man from the uſe of his reaſon, and makes him although far more excellent in his knowledg, yet to ſee in the light of God. It is ſo, becauſe he ſaith ſo. As a man that hath but little ſtock, but hath goods coming in by his trade, Such a trade is Faith. It's a weak and a feeble Grace (as I may call it) of it ſelf, but it is that which doth receive and fetch in much from Jeſus Chriſt. As the way of ſome mans living is not upon any thing he hath of his own, but he is a Receiver to ſome noble and great man, and all his rents and Eſtate paſſeth through his hands, and ſo he comes to have a feeling of it, and to be inriched. Through the hand of Faith al the Treaſury of grace and mercy cometh, Do not therefore my beloved think it enough that you do by Faith ſecure your ſelves from the fear of Hell, and ſay I do beleeve and therefore I ſhall not periſh but have everlaſting life, Do not think it enough that by Faith you order your converſation aright; (for although it be true that no grace makes cleaner work in a mans converſation than Faith doth, it purifies even as God is pure, of all that Niter and Soap which God hath given to waſh in, there is none ſo ſcouring as Faith is, if I may uſe that expreſſion, it will fetch out any ſpot and any defilement) But although Faith be of excellent uſe to order a mans converſation yet do not think you have made ſufficient uſe of your Faith when you have uſed it to that end, but uſe it to receive. As the uſe of a purſe is to put money in, And the uſe of an Iron Cheſt is to lodge

money in, So the end of Faith is to receive. You are often times checking your ſelves, that you are not contented with what you have, for you have more than you deſerve, And that is true, but it is not more than you ought to receive. For Faith muſt have its perfect work, and its perfect work is this, that it doth look upon all Ordinances as bags that are filled, out of which it's to receive according as Jeſus Chriſt hath laid up and treaſured up of himſelf in them. After every duty enquire therefore what thy Faith hath gotten, how thy talent of Faith hath gained. Be not contented that thou haſt the ſame confidence that thou hadſt, thou muſt either have more confidence or further of the ſpirit of Chriſt by that confidence. Before thou doſt go to any Duty or to any Ordinance, charge thy ſelf as the Maſter or Merchant doth charge his Servant that goes out to receive money Go to ſuch a place and receive and return not elſe, Importune and be not ſatisfied with any anſwer untill you have received ſuch a ſum. As men are loſt in the world, and are of little uſe, they are in vain, but ciphers, becauſe they are not put to that work to which their Genius and diſpoſition tends: One man is made a Preacher that is much fitter for another calling, And another goes into the world that is fitter for another politick imployment. The World is out of order, becauſe men are not put to that uſe which God hath fitted men for; So the Grace of Faith is out of order and of little uſe, becauſe it is not put to its proper work, viz. to receive. Put your Faith to that and you will thrive, and not otherwiſe. *They profited not, becauſe they did not mix the word with Faith*, Heb. 4. 2. And what is ſaid of hearing the word, may be ſaid of Praying, or receiving the Lords Supper, Meditation, or any other Ordinance whatſoever. They profited

profited not? That is, they got no more because it was not mixed with Faith. Things are said to be mixed, not when they are one in another in a common vessel, but when they are beaten together that they make but one body and substance. So Faith is mingled with the word, when there is not only a believing in the Gross, and a taking for granted that that is true which is received, but when unto every word there goes an assent and a closing of heart unto every word. That is true faith the soul in such a case. When as it hears the heart is desperately wicked, and that none can go to the bottom of it, And when it hears by and by that concerning such an heart that there is hope, the Soul saith that is true. When every thing is mingled with Faith then it profits. Let me I beseech you (my beloved) speak a little to you freely. Why do you suffer your Faith to be Idle? Why do you busie it about works beneath you, about that which is not most excellent and profitable? Do not think you have gotten enough when by your Faith you have gotten into Christ, and Grace from him by Faith, for you are alwaies to be receiving. Many a man is apt to think it were well if he could keep what he hath gotten, if he can but hold his hold, and keep his union, and continue it under temptations, if he can but maintain his practice and hope & not backslide: But I beseech you beloved consider that al this is not enough, for you are to be receiving, notwithstanding that which you have received. And let me tel you this too, that if you are not receiving you are never able to hold that which you have. As the waters in the stream would fail if there were not a continuall flowing from the Wel-head and Fountain, So there must be a continual efflux and flowing and influence from Jesus Christ that so the Grace you have

have may hold. In a Trade, he cannot keep open a Shop long that hath no comings in: And so it is certainly in the matters of Religion; If you pay use (for so you must do for all the opportunities and grace you have, they must be imployed) and you have no gain, it will undo you, although you began with the greatest stock of resolutions, and purposes, and desires, and what you will else. And therefore as you enquire into your selves, whether you have faith or not to prove whether you are a Beleever; So examine especially thy Book, and see what thou canst get by beleeving. Imploy thy faith therefore to this end, That you seek out what is promised, what God hath said he will give; for he will give Grace and Glory, and with-hold no good thing from them that walk uprightly, *Psal.* 84. 11. And send out Faith to get in all these Promises, and challenge God upon his word continually, and say, Lord, thou hast said this, and that, and a third thing, I have it under thy hand, it is written, *Thou hast spoken it, and hast made me to beleeve in thee*; and shall thy Word be as flesh that shall fail and come to nothing? Imbolden thy heart, and strengthen the hand of thy Faith to receive; enlarge thy hand, and open thy mouth to take in much: and if thy Faith brings in any thing less than Jesus Christ, it brings in nothing: For as it is in my Text, *As many as received Him, were the Sons of God; and of His fulness we received Grace for Grace.* If thou hast any thing but Christ, thou hast nothing: And if thou hast any thing but from his heap, and fountain, and fulness, thou wilt not be enriched by it; thou hast received but straws and leaves for Gold and Jewels. I beseech you my beloved, know, That as God hath given the eye to see, and the ear for hearing; so he hath given Faith to receive; on purpose to this end, That you may be continually

Joh. 1. 16.

taking

taking in from his fulnes. Faith is of a having and a craving nature and unsatisfied: if a man hath obtained the fulnes he is ordained to in Christ; when it's filled, it is hungry: the more it hath the more it would have. Faith doth not only serve to keep you in a state of Grace (for by Faith you stand) but to receive all Christs fulnes which is laid up in him for you. Oh that we could beloved beleeve this, and live such a kind of life; Such a kind of life of Faith is indeed Heaven upon Earth, when as a man is alwaies telling over treasures for his own use and purpose. How joyful is the Merchant when the Ship comes home, and he is unlading the rich commodities which it is come fraighted with? How joyfull is the Husbandman when the harvest comes, and renders an hundred fold for every corn? Such is the joy of God in the heart, and would be so if we did continually receive.

## CHAP. III.

Use 2. *Put forth this act of Faith.* 1. *Neglect not this for any other act of Faith whatsoever.* 2. *Put it upon receiving much.* John. 1. 16. opened. 3. *Let nothing hinder this act of Faith.* I. *Not your sins.* II. *Let nothing discourage you. Neither* 1. *Gods delaies. Nor* 2. *The smalness of your receits. Nor,* 3. *The greatness of your wants. Nor,* 4. *The greatness of your receits.* III. *Especially take heed of refusing what is offered.*

### USE II.

IN the second place. If Faith be a receiving, then put out this Act. Exercise your Faith

thus.

thus. As our Lord saith, *John* 16. 24. *Ask and receive.* That is, not only desire and pray, but take what you desire and pray for from God. So I say, *Believe and Receive.* Believe not only that Faith is a receiving, but actually receive, and be ever getting. Every Grace is to have its perfect work, as the Apostle *James* speaks concerning patience, *Let patience have its perfect work* James 1. 4. A Grace doth its perfect work when it serves all the turns for which it is given, when as it doth all the acts to which it hath power. Faith (as you heard in the explication) hath many other acts besides receiving. Receiving is an act and work which Faith is as good at, and as good for as any other, the perfect and compleat work of Faith is to receive Christ. Set it therefore about it. Set it to reap all the Fruit of Jesus Christ and of the promises. Set it as your Atturney (as I may so speak) to cal in the debts you have and the good you hope for. Make Faith to be not only the evidence of what is promised (as *Moses* did the Mountain that he stood upon to behold *Canaan*) *but make it the substance of things hoped for*, Heb. 11. 1. That is, possesse your selves of the things beleeved and hoped for. Therefore as out of the Ark the Dove was sent, and when she returned she was sent out again untill she brought an Olive branch in her mouth. So send out your Faith again and again, and never rest till it hath received and gotten more from Christ than it had before, yea received according to the large gifts that are made through the promises. Plainly thus. As a man is to enquire of his Faith whether it be opeative or not, what it doth, What work and fruit his Faith hath. So he is to enquire what his Faith receives what receipts it makes. It's not a good Faith which works not, and it's not a true Faith which receives not. Ask what the Lord hath done for thy

Soul?

Soul? What promises are come in? What they have yeilded unto thee? What word is made good? What thou hast gotten every day more than other? What thou hast gotten by prayer or any other duty. And if thou dost find that there is no coming blame thy Faith, and send it out to its work, and it out to receive from Jesus Christ. That I may a little set you on upon this, or that you may understand what you are to do.

1. Neglect not this for any other Act of Faith whatsoever. As our Lord said in another case, These things you ought to have done, but not to have left the other undone, *Matth.* 23. 25. So I say, you ought by Faith to assent to the truth of what is promised, And you ought by Faith to keep your hold and union unto Jesus Christ, but you ought as well to receive, and to get in what you have not yet. Intend this act of Faith more than al other acts, as that end to which all other acts of Faith serves, and which maintains all other Acts of Faith. Know that you are therefore to trust and are to be united to Christ that you may receive from him, and be filled with his fulness. Be contented with no other kind of receiving through Faith than what may be able to maintain all other acts of faith. For as the Stomack in the body must be looked unto, because it maintains the blood and spirits, if the stomack takes not in and receives, all the rest of the parts of the body will decay. Or as the fountain and water head must be kept continually cleer; because it fils the stream and the pipe. Or that I may set it out more familiarly; As a man that hath a great family and many mouths to feed, he takes care that he hath receipts coming in proportionably. If we get not in from Christ continually, nothing that is required wil go on well, and

be well performed: Out of the receipts of faith, you are to purifie your hearts, and to mortifie corruptions. The receipts of faith muſt ſtrengthen comfort and incourage your hearts in God, and put you on upon prayer and all other things. Every duty you perform muſt be done in the ſtrength which you receive from Jeſus Chriſt, and therefore you need receive much. We are troubled if the earth yields not forth its increaſe, If by our Trade, comings in are not according to our expences: We are juſtly troubled if we find diſtance and ſtrangeneſs of heart between us and Jeſus Chriſt, If our Souls cloſe not by faith with Jeſus Chriſt and his righteouſneſs, but ſtands off, and ſtands out with him: We are as well to be troubled if we receive not of his fulneſs. Thou oughteſt as much to put thy faith upon receiving, as upon adhering unto Jeſus Chriſt. That thou maieſt adhere and cleave unto Chriſt by faith, thou ſaieſt that Chriſt is thy life, and thou art undone if thou reſt not thy ſelf upon him: Thou art undone alſo if thou doſt not receive of his fulneſs. Union with Jeſus Chriſt is done by faith at once, Receiving from Chriſt is to be done daily. You will cleave unto Chriſt ſo much the faſter as you find you have received from him. Whether ſhall we go from thee, ſay they, thou haſt the words of eternall life, *John* 6. 68. When they had once found life in Jeſus Chriſt, they could not tel how to leave him. Like fooliſh Children that play with the breaſt, but ſuck not, Such folly is in our hearts. We muſt have promiſes ſuitable to all our conditions, but we let them lie by us, and we improve them not. Though we have a right in Chriſt, yet we draw not from him Grace for Grace. Like perſons that lay up Gold, but it is for ſome ſpeciall uſe, Or like Cordials, that are taken only in extraordinary fits, but not continually;

tinually; So do we make use of faith. But as a worldly man counts there is so much loss as there is no laying out of the money that lies by him, If his money lies by him any time, he counts there is so much loss to him, because it might have brought him in something. So count so much loss of your faith, as you want use of it in receiving from Jesus Christ.

2. And as you ought to put your faith thus upon the act of receiving, So put it upon receiving much. The receipt of a little from Christ, is as much as nothing to him, *John* 16. 24. *Hitherto you have asked nothing in my name*: They had asked, but he counts it nothing, because it was not answerable unto the interest that Christ had in his Father nor suitable to what he had purchased for them, nor unto the power that Christ had to give. You have asked nothing in my name. In my name, that is, as having my right made over to you, and as having as much to do with the things you need, as I have that am Lord over all. I say, Christ counts every thing less than this, nothing. If you ask less than this, you ask nothing, and if you receive less than this you receive nothing. Faith may have what it will. *Matth.* 9. 29. *Be it to thee according to thy Faith.* If faith opens its mouth wide, it shall be filled. As it was in the gathering of Mannah, Every one had as much as his basket was, although it was never so great that he brought to gather it in. If thy faith be great, thou shalt have great things, If thy faith be small thou shalt have precious things. As there ought not to be the least doubt or question in a Believer, because God is so able to perform his promises, and so faithfull and true, So there ought not to be any question or exceptions of any thing to be received that is in Jesus Christ, because all is yours.

Observe it. Faith is indefinitly called a receiving, because it receives this and that, that which is essentiall, and that which is consequentiall. That which is for the inward and for the outward man, for mortification, and vivification, for faith and for holiness. Faith is a receiving without any limitation. As none may say that he is rejected, because the promise runs indefinitly, *Mark* 16. 16. *Who ever beleeves shall be saved.* So none may say that this and that cannot be had by faith which is promised, because faith is indefinitly called a receiving. In *Joh.* 1. 16. *Of his fulness we have received Grace for Grace.* Mark the Text. We have received of his fulness. You are to go unto the Well-head, to fetch water out of the Sea, Gold out of the Mine, you are to take from fulness, and therefore you should not take a little. *You are to receive Grace for Grace.* The meaning of it lies thus.

1. One Grace is to be unto you a pawn and a pledg of another, One kindness, of another. For as God loves, because he loves, So God gives Grace because he hath given Grace. When you go to receive any thing from him, you are not so much to look at his Act in giving, nor at your own act in using of his Grace, as you are to look at this, that he hath given Grace: He gives Grace for Grace.

2. Or thus, *Grace for Grace.* That is, as face answers to face in a glass; that there may be a proportion and similitude between us and Christ. That as what impression is upon the Seal is left in the wax, so what Grace and favor God hath shewed unto Jesus Christ in aboundance, we should receive in aboundance. You are to receive Grace according to the Grace that is in Christ. So that by faith you may boldly say unto God that Christ hath this

Grace,

Grace and he hath it in abundance, although I may not have it in his abundance, yet in the abundance that I am capable of, bestow it on me, and send me not away without it. And as we are thus to put our faith upon this act of receiving, and receiving much, So

## USE III.

Thirdly: Let nothing hinder or take you off from it. There should be no interruption or hinderance to any obedience, especially not in the obedience of faith: Because faith feeds every Grace in the Soul, and puts every faculty upon its work. In 1 Pet. 1. 13. *Gird up the Loyns of your mind, and trust perfectly.* Gird up the Loyns of your mind. They were wont in those Eastern parts to wear long garments, and to gird them up to their Loyns that they might not hang under their feet when they went to run. The meaning of the Apostle is, whatever may hinder faith from perfection, or from doing its perfect work, that put from you. And in 1 Pet. 1. 9, 10, 11, 12, 13. the Apostle speaks altogether of faith as receiving. *Receiving the end of your Faith, the salvation of your Souls.* For he speaks of the Prophets, of their looking to receive what they did foretell; And the Angels did look to see what was revealed in the Churches. *Jam.* 1. 21. *Lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word which is able to save your Souls.* Observe that word [Lay aside, and Receive the word that is ingrafted]. That a man should lay aside any thing, that he may receive from Jesus Christ. And if you compare that place with 1 Pet. 2. 12. He exhorts them to put away every thing that may hinder their desires, As *James* exhorts to put away all things that may

hinder

hinder from receiving. It comes to this. As nothing should take away your hearts from desiring much, so nothing should hinder you from receiving much.

First: Let not sin hinder you. Therefore mortifie every corruption, because it keeps good things from you, and takes away your heart, and hinders the application of your selves to Christ. Sin doth incapacitate the Soul that it can receive nothing else, And it fills it as the stomach with wind, that it can get nothing down. Guilt infeebles and weakens the hopes of a man, and makes him afraid to draw near to God. Yea beloved, if you would mourn kindly, and bitterly, and heartily for your sins, the best way is to receive from Jesus Christ. For in Ezek. 36. 31. when he had given them a new heart, and purged them from all their Idols, then saith the Text they shall abhor themselves in dust and ashes for all their doings that are not good. *Then*: that is, especially then most kindly, and most abundantly. Against sin we ought to be carried with violence, bitterness and indignation, for this very reason, because it keeps good things from us. It hinders us of the gain we might make in believing. Especially take heed of the pride of your hearts, for that is immediatly opposite to receiving. *If any man withdraw himself my Soul shall have no pleasure in him.* If thou hast never so much yet its nothing to what thou ought'st to receive. Thou ought'st to receive not only what may help thee in thy work but what may shew forth the riches of Jesus Christ in thee. It must be seen what he can give, and what he hath to give: and therefore when thou hast received pray for capacity to receive more. Yea indeed if thou dost receive, it will inlarge thy desires and affections after more.

Therefore

Therefore take heed of pride which is opposite to faith as it is a receiving. Take heed of that. It shews it self divers ways.

Sometimes in this, because a man refuseth to receive from Christ because he is unworthy. Which in plain English, and in the sense that it hath with God is as much as this, that a man would have nothing from him, nor be beholden to him, for any thing, but what he finds a suitableness and fitness in himself for. As the spirits of some people are so stout, that they had rather starve, than ask. It is a shame to them to receive, and a greater misery than to endure any thing that can be laid upon them. So it is with our hearts. We can complain and roare out because of our wants, but we have no mind to receive, although it be put to our lips, just like men that are sick, we shut our lips against it, and cannot take it down. Our hearts would willingly have something from God, but as a reward, and not meerly as a gift, something for doing what he requires, but not as an alms purely. Faith even for this very reason is difficult to the Soul of a man, because that it makes him to live dependantly, and to have its good and happiness out of it self. But if the pride of your hearts would suffer you to receive, yet notwithstanding God will not give to them that are proud. *For God resists the proud, and gives Grace to the humble, Jam. 4. 6. You ask and receive not because you would spend it on your lusts*, upon your envy, in *Jam. 4. 3.* whereas God resists the proud, but gives grace to the humble.

Secondly, And as you ought not to be hindred by sin: So to be discouraged by nothing in this act of Faith. If you look in *Heb. 12. 12.* the Apostle hath these words. *Lift up the hand* (saith he) *the hand that hangs down, and the feeble knees.* His meaning

ning is this, that it is the method & cunning of Satan to hinder our faith by discouragements. If he cannot kil & destroy it directly and immediately, then he doth what he can to cause the Acts of it to be weak and without strength. Be not discouraged in your receiving by any thing.

1. No not by Gods delays and denyals of you. In *Matth.* 15. 23. to 28. You have to this purpose the example of the woman of Canaan, that although Christ cals her a dog, and had nothing for her, yet she grows as the more humble to ask a dogs part, so the more earnest to ask and beg and knock. As a party that goes to receive mony, if he cannot find the man, he goes again and again till he finds him. So although you have not at the first asking, yet ask again. The reason why you have it not at first is not because you shal not have it, but that you may know you have it gratis, for asking. What though you receive not presently? know that it is an almes, and therefore you should waite. And though you be importunate and God represents himself as one that is asleepe and that hath the door shut to him, yet know that he wil arise and open to you as he speaks in the Gospel of *Luke*. Though he cals you dog (as I instanced before) yet his meaning is that he is come for you though not in the first place, yet in the second, and if he gives you but crums, yet he wil give you the Childrens Bread.

2. Neither be discouraged in this act by the smalness of your receipt, Although you have gotten but a little in the use of many ordinances many yeares. For mark it, If you get never so little, you get by that a title to al, & you shal have al in Gods own time. That little is like the bunch of Grapes which interests

intereſts you in al the land of promiſe. There was a bleſſing left in the Berry, though there was but here and there one left upon the Tree. They that make often and quick returns, although they get but little at a time, yet they get much in the whol. Lay therefore al thy gettings together, I ſay al together, & conſider not the returns ſent in, in one praier, or one ſermon, or one ejaculation or caſting your heart into Heaven, but lay al together. Beggars take any thing that is given them, they are not chuſers, they will be contented with the ſmalleſt. That money which is not currant with others will paſs with them. The ſmalleſt piece of ſilver you have, is a kindneſs to them. Such meat as is not of uſe in the family, is dainties and of uſe with them. Herein thou ſhalt ſhew thy ſelf to be a receiver, in that thou art contented to be at Gods allowance. Beloved, you are receivers, and receivers of free Grace. You have it not becauſe you earned it, but becauſe God doth abound and is rich in good works. And therefore although you have never ſo little, you have cauſe to rejoyce. Thou art but a receiver by faith, and therefore thou haſt no cauſe to murmur. Thou haſt al things of Grace, and thou ſhalt have every thing if thou ſubmitteſt unto God in every thing he doth as pleaſing unto thee for him to do what he pleaſeth.

3. And as you have not cauſe to be diſcouraged at the ſmalneſs of your receipt, So neither are you to be diſcouraged in your receiving by the greatneſs of your wants. For the promiſe runs thus, in *Matth.* 21. 22. *All things whatever ye ask in my name, beleeving, you ſhall receive.* If you want all things, yet if you ſhall have whatever you ſhall ask then believe that there is nothing that the greatneſs of your wants can amount unto, that ſhould make

you ſay within your ſelves that this cannot be, nor that cannot be given. The greater things you ask the ſooner you ſhall have. God gives bleſſings like himſelfe. The promiſe is indefinite; And if you ask you ſhall receive.

4. Be not diſcouraged in this act of faith by the greatneſs of your receipts. For although you have received much, yet look for more. *He gives liberally, and upbraids not*, James 1. 5. He doth not ſay I have given you this, and that, and ſo often, and releeved you in ſo many wants, and ſet you up when you have been bankrupts, and ſet you up in the ſtate wherein you were, many a time. There is this reaſon why the greatneſs of your receipts ſhould not diſcourage you, becauſe the more you have received the more there is yet behind to receive. I ſay there is more yet behind to receive. To whomſoever much is given, God looks for much from them *Luke* 12. 48. *He gives Grace for Grace*, as you heard. *John* 1. 16. If he gives much Grace, he will give more Grace in a like proportion. We are aſhamed to ask of them again, whom we have received lately from. But here you need not; for God hath much to give, and that which you have received is not in your own name, but in the name of him that is the Lord of all even Jeſus Chriſt, God gives often, that there may be a fruition and Communion between you and him. He gives you but a little at a time that you may come often: and he gives you often becauſe you may know that whenever you come, you are welcome to him.

Thirdly; And as you ought not to be diſcouraged: So eſpecially I beſeech you take heed of refuſing what is offered to you. There is nothing more oppoſite to receiving than refuſing. In

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*Acts* 13. 46, 47. saith the Text there, *They did reject & put away from them the words, & they did judge themselves unworthy of eternall life.* Seeing you put it from you, and judg your selves unworthy of eternal life. That putting away is directly opposite to this receiving. Whoever doth put away the grace that Gods offers, he doth by that act pass judgment upon himself, as one that is worthy to have destruction for his portion. And they did put it away by contradicting & blaspheming, and by questioning without any kind of reasoning, but meerly out of the enmity that was in their Spirits unto the Doctrine which the Apostle preached concerning free justification. So much shal suffice to have spoken of the second Use.

## CHAP. IV.

*By this property of Faith, viz. to Receive, try whether your Faith be true or no. Objections answered.*

### USE III.

IF Faith be a Receiving, then by that property try whether your Faith be true or not. What is the Spirit of it? Is it a having, and a craving, and a longing appetite and desire in thee that can never be satisfied and contented? Faith will make a man to live upon that he hath, that is, to take the comfort of it. But it looks after more than it hath. *The just shall live by Faith*, saith the Text in Heb. 10. 38. But what is that Faith? A patient waiting, that when you have done the will of God in one thing, you may receive the promise in another; And a patient waiting upon him as one that will not tarry long. Faith makes a man to wait for far greater

things, than it hath already received. This is the property of faith; Give it but one thing that is good, and you must give it all. As he that commits one sin, and commits it but once, gets thereby a disposition unto every sin. So he that doth excercise true faith once upon Christ must alwaies have from Christ. As persons that long, must have every thing they see, else they are ready to die. So faith looks for all from God, and from none else. It takes all that comes from God, and looks for all that it knows God hath to give. And hence it comes to pass that if one Beleever sees another in his party-colored coat (as I may cal it, alluding to that of the old Testament where the beloved child was so cloathed) If a Beleever sees another cloathed with Peace and Joy through belee. ving, It works doubting in him and questioning whether he be a child of God, because he hath not received those gifts, or hath not received so much from God as others have.

*Object.* It may be some will say unto me here, *I have cause to complain, for I have not received: And I have reason to complain because of my wants; I want Faith, and I want love, and I want patience, and I want heavenly mindedness: And it is not a little of these things that I want neither.*

*Answ.* Yet know that complaining is no argument that you have not received: Because our hearts are so full of injustice that they will deny that to be paid them by God, which they have received. But it is an argument that you have received and that you have Faith, because you would have more, and are unsatisfied with what you have received. For Faith is a receiving.

*Object.*

Object. *This is my Condition saith one, that I am unquiet till I get all; when I have a little, then if I could get but this and that, I should be contented; and I bow my knee before God for it, and he gives it to me; but when I have it, I am where I was.*

*Answ.* I answer: Although thou shouldst do well to cease murmuring when thou hast gotten any thing (for a little will go far) but it is best whatever thy receipts be, that thou shouldst look after more. The Grace and Comfort that thou hast is likely to be true, because it doth enlarge thy heart, and make thee still to be a receiver. Learn to distinguish therefore between murmuring and covetting: *Covet spiritual Gifts*, saith the Apostle in 1 *Cor.* 14. 1. Covet, thou maist; that is, thou maist be as coverous after a thing that God hath, as a covetous man is after any thing in the world. But murmur, thou maist not; for murmuring supposeth all to be thy due. And then whatever God should give thee, thou shouldst not receive as an Alms from him, and he should lose his Glory. Covetting, is a desiring much from God: and murmuring, is a repining to think that God should give to any besides thy self.

To shut up this Use therefore, examine what thy Faith sets thy Desires after. And that thou maist judg aright, Consider,

Whether it be Gifts or Grace? If it be Gifts, consider whether it be gifts meerly or not, or gifts that are sanctified? If it be gifts meerly, then it is no argument of grace, nay, an argument that thou shalt not receive from God; in *James* 1. 4,5,6. *You ask and receive not, because you would spend it on your lusts*: You would be counted more for them, and more eminent Christians than others, and to be the greater

greater Stars; and after your motions you would have all the rest to walk: but God resists such proud men. If so be it be after Gifts, that is, that thou maist have power of speech, or utterance, and be able to reason every Point and matter of Religion, and to say something to every thing that may arise, there is more suspition, I say more suspition: But if it be after Gifts that are sanctified, or especially if it be after much grace; thou hast the faith of adherence, and thou wouldst have faith of assurance; thou dost adhere sometimes, but thou wouldst have no distance between thy soul and Christ at any time, and at no time have a hankering of soul after relief any other way but from Christ. If thou longest after Grace, after Love, and after more Godly Sorrow, then thou hast less cause to be troubled, because thou feelest thy wants; and thy feeling of thy wants, is but only the life of thy Faith as it is a Receiver.

There is one or two Uses more of the Point which I shal make, and so shut up the Point.

## CHAP. V.

Use 4. *Then Beleevers ought to behave themselves as Receivers: And that in these Particulars:* 1. *In waiting continually upon Means and Ordinances.* 2. *In being humble whatever they do receive.* 3. *In being communicative.* Use 5. *Consolation to all that have Faith.*

### USE IV.

IF Faith be a Receiving, Then Beleevers ought to carry themselves as Receivers.

I shall Instance in Three Particulars.

First,

First; Wait continually upon the Means and Ordinances. Jesus Christ is to be found among the Doctors (that I may allude unto that story of him.) The Ordinances may be called the highway wherin Jesus Christ comes, that so he may cure the blind and the lame. If you look into *Eph.* 4. 8. 11. you shall find the Apostle saith, *That the gifts which Jesus Christ hath received for men, he gives to them by Pastors and Teachers, and the work of the Ministry.* And if you compare the 20. verse with the verses that follow after, the Apostle clearly saith, that that man doth not walk like a Saint, nor worthy of his calling who doth not attend unto the Ordinances. He doth not carry himself like himself. *Eph.* 4. 1. *I beseech you walk worthy of your calling wherewith ye are called,* and then he comes and tels them that God hath appointed the Ministers to bring them together, And when they are together to fil them with gifts according to that measure that Jesus Christ hath received of his Father for them. As faith doth at first come by hearing so it is nourished by hearing and other Ordinances, A Beleever is not one that lives immediatly upon God, but upon God by means: For to live upon God immediately is the life of sight and not of faith. It's as directly opposite unto a life of faith, to neglect Ordinances, as faith and sight are opposite. And therefore you shal find that by the word and ordinances faith is wrought in men in the daies of the new Testament, though the spirit be given abundantly. The Gospel is the power of God unto salvation, as it is preached, *Rom.* 1. 16. It is the immortall seed whereby men are regenerated and begotten again as the Apostle *Peter* speaks 1 Pet. 1. 23. As in the times of the old Testament the word and the spirit went together, And so it doth still, And that Covenant is established for ever. How

*Rom.* 10. 17.

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can they beleeve saith the Apostle therefore in *Rom.* 10. 14. except they have heard? and how can they hear whithout a preacher? There are none more greedy of Ordinances than those that have had their Faith by them, or that have received (which is the phrase here in the Text) the fulness of Jesus Christ by them. As soon as ever men have been converted, though their faith have been exceeding weak, yet then they have put themselves upon the use of the Ordinances, as I might shew you out of *John* 4. and *Acts* 2 and divers other places. In *Rom.* 11. when the Apostle would set down the rejection of the Jews, and that they should receive no more, he sets them down as being barred and shut out from the use of the Ordinances which God gave to his people. If Faith be a Receiving then be continually attending upon the Means and Ordinances, because by them Jesus Christ doth convey his fulness.

Secondly: Whatever you do receive, be humble in 1 *Cor.* 4. 7. *What hast thou which thou hast not received? and if thou hast received it, why dost thou boast?* If what thou hast attained unto were either of thy self, or given thee for what thou hast done, thou mightst then glory as having made a difference between thy self and others. But when all hath been upon receipts thou must be humble. Shall one letter bag be counted better than another, because its filled with Gold? Or one earthen vessell more precious than another, because precious liquor is put into it. Pride saith, as *Nebuchadnezzar*, *This is* Babell *that I have built*: but Faith saith quite contrary; This thou hast received, and if thou hast received it, then be not proud.

Thirdly: If thou wouldst carry thy self as one

that

that it is a receiver, then be communicative. In *Matth.* 10. 8. *Freely ye have received, therefore freely give.* Such ought to be our communication unto men, as they are unto us from God. Let the Saints have the use of all, and be forward to use whatever they have gotten for their good, for to this end you have received it. He that had a Talent, you know received it, not to lay up, but to lay out. Jesus Christ himself hath his gifts to distribute.

And if any man should say, they are so and so and so with whom I do converse.

The Text tels you that he hath received gifts for the rebellious, and to lead captivity captive, *Psal.* 68. 18. He overcomes the opposition in men by the gifts which he gives and bestows upon men. Why should Christians be so reserved, and keep their oyl to themselves? why should they be so backward to comfort and direct others, with the same comforts and directions which they have received? For if God hath put these things into you, its but that you may put them into others. Why hath he communicated unto you a spirituall gift, but that others may be edified by you? Even as what one member of the body hath, is for the good of the whol and the more you use what you have, the more you shall receive. There is not only an easiness of exercise of Grace to be gotten hereby, but an abundance of Grace. God lets rain fall upon the Mountains, that it may run down upon the Valleys. The more thou art willing, and usefull, and communicating, the more use thou hast of thy grace, the more grace thou shalt have from God. As the things of this life are given unto men, not for themselves, but that they may do publique service, so specially is Grace given. Thou hast more faith than another, it is to this end, that thou maiest incourage another. Thou canst take freely of Grace,

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It is to this end, that thou maiest incourage another to do as thou dost.

## USE V.

But in the last place. If Faith be a receiving, then there is strong Consolation to all them that have this Faith. Consolation in this, That thou hast a right to all, all things are for you, and you have a power or an hand given you to take all. You are made the great receivers of the estate and riches of Jesus Christ. And you are not only receivers in trust, but what you do receive, you have a right unto. And let this comfort you against the weakness and inability that you find to do any service for God. You can do nothing, but know, that the great and main work is not doing, but receiving. *Heb.* 6. 7. As the ground doth drink in the rain, and receive the seed before it can bring forth fruit for him by whom it is drest. So must you first get from Jesus Christ, before you can bear fruit unto him.

And it is a Comfort to you in this, that though you do lose much, and suffer much loss in somthing for the sake of Jesus Christ, you shall have it again, whatever thou parteſt with, that the Grace of Faith may rule in thee. I say whatever thou parteſt withall; thou hast by the Grace of Faith somthing whereby thou maiest receive that in a better kind and much more. As men pay money in one Country, and take a bill to receive it in another with increase, so now when thou parteſt with thy confidence, and with thy understanding that thou mai'st receive from Jesus Christ, thou dost it but that thou maist receive ten times more at the hand of Jesus Christ, than what thou partedst with, and every way as good for thee.

And so I have now done with the generall point, that Faith is a receiving.

CHAP.

## CHAP. VI.

*How Faith Receives.* 1. *By an Act of the Understanding.* 2. *By an Act of the Will. Faith as it is an act of the Understanding doth severall Works.* First, *It doth the office of an Informer, and that in severall particulars.*

I now come particularly to open how Faith doth Receive. And for that,

Faith doth receive by the Act of the mind or the Understanding, or

By the Act of the Will.

These Two faculties, the Understanding, and the Will, are like hands by which we receive Jesus Christ and his fulness: Or they are like severall Vessels and Barns which are filled with his fulness. If you look into the Scripture, you shall find that, To Receive is ascribed unto the understanding, I will mention but one place of many. 1 *Cor.* 2. 14. *The naturall man cannot receive the things of God: He receives them not, neither can he know them, because they are spiritually discerned.* When Christ had spoken in parables unto the people, he useth this language, in *Matth.* 19. 12. *He that can receive it, let him receive it.*

And Receiving is not only a work of the mind and understanding, but a work also of the Will. In *Rom.* 14. 1. *Him that is weak in Faith Receive.* Receive, what is that? He speaks of such a receiving as the Apostle in the Epistle to *Philem.* ver. 12. writes concerning *Onesimus*, which was nothing else but a welcoming and kind entertaining of him with love. The Text that I have in hand (*As many as received him*) must be understood of both these.

You must understand this Receiving of an act of the mind. For in the verse before the Text, he speaks of light and inlightning, and bearing witness of the light. And therefore the receiving this light, is by having the eyes of their mind inlightned and opened. And on the contrary, those that receive not Christ, are said to be in darkness or without understanding. And in *Heb.* 11. 3. *By Faith we understand.*

And this receiving also is an act of the Will. For it notes the taking of a thing as our own, and the neer and intimate conjunction unto it. As a man you know that doth receive meat, or as one that receives an Estate or possession, or (as I said in the beginning) a Friend entertains a Friend. So we are said here to entertain Christ. In *John* 10. 38. *We know and Beleeve.* Believing being distinct from knowledge, must needs argue an act of the other faculty of the Soul (the Will) It is true, faith is but one habit, but yet there are divers acts of that habit which are coordinate one unto another. An Act in the understanding, as well as an Act in the Will. Faith is seated but in one faculty, but yet that one faculty hath a redundance into the other. If we should say the Will is the subject of Faith, because Faith is a Grace, and from it a man is denominated good, which a man is not from any habit of the understanding, yet still we say faith hath a work upon the understanding. And if we say Faith is in the understanding, yet we say it hath a work upon the Will in making it to delight in that which the understanding presents unto it. There is an acurateness in determining which faculty faith is in, but we need not stand upon that, because there is something that this work of faith doth in both. And if we look into the Scripture, we shall find

find it speaks as it is an act of the understanding. *By his knowledge shall my righteous Servant justify many*, Isay 53. 11. And they that are taught of God come unto him, *John* 6. 45. and sometimes faith is described by a confidence and trust of themselves upon God through Christ. But when faith is described by an act of the understanding, you are to suppose allwaies that there goes an act of the Will with it. And when Faith is described by an act of the Will, you must alwaies suppose that there goes an act of the understanding also. For they only that know the name of God trust in him. *Psal.* 9. 10. Whether the Understanding or the Will be first wrought upon, I shal not speak to now (somthing peradventure may fall in before I have done this point.) But I shall now fal upon the Understanding, because men have suffered their light to be put out, and while they cry out against a bare notionall knowledg of the things of God, they have lost the knowledg of it. Faith (I say) is an act of receiving. And by Faith as it is an understanding act. I shall open that in some particulars.

First: Faith doth the office of an Informer, or it brings in news & tidings into the Soul of what good is to be had in Jesus Christ. It is as it were an Invoice or bill of lading, or advice of what commodities & advantages Jesus Christ is ful of. As Merchants you know have their Factors abroad to inform them what wares and commodities are to be had in several Countries, and what goes off and bears price. Or as there are particulars and surveys given of Land unto purchasers, that they may know every thing they deal for. So Faith now (as it is in the understanding) it gives in a particular unto the Soul of what Christ is appointed to do, and hath received to give unto poor sinners. And hence it is in the

the Scripture called a teaching, *Joh.* 6. 44, 45. *No man* (saith the Text) *can come unto me except the Father draws him,* as it is written, *They shall be all taught of God, Every one that hath heard and learned of the Father comes unto me.* And in *Eph.* 1. 18. It's called an opening of the Eyes to take in that which is to be received. *For this cause* (saith Paul) *I bow my knees unto the God and Father of our Lord Jesus Christ, that the eyes of your mind being enlightned, yee may know what is the hope of your calling, &c.* And it is called a revealing, and making known of the Mystery, *Eph.* 3. 4, 5. *Who hath believed our report, and to whom is the Arm of the Lord revealed?* As the Apostle quotes the words of *Isaiah* in *Rom.* 10. 17. and beloved the things which faith doth reveal, cannot be known otherwise: 1 *Cor.* 2. 7. *Eye hath not seen nor Ear heard, nor is the heart of man able to conceive what God hath laid up for them that love him.* But we have this mind of Christ whereby we know him: we have the knowledg of the deep things of God. It is hidden wisdom, & not to be found out by man, in ver. 9 and 14. *the Natural man cannot discern it.* As weak eyes cannot look upon the light: Or as some small prints cannot be read by some tender eyes. There is in all ordinary things which faith believes, and receives, some extraordinary things. As for example: By faith a man knows the world was made of nothing, *Heb.* 11. 3. But his Faith rests not there, but he looks upon all the promises of God as being made by God that hath such power to perform them, and rests upon them accordingly. He looks upon all as comming through the merits of Jesus Christ, *Eph.* 3. 19. He looks upon things as passing knowledg. I pray that Christ may dwell in your hearts by faith, that you may comprehend what passeth knowledg.

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And as Faith will reveal and tell a man nothing that is ordinary, but wonders; so it informs a man certainly. It brings nothing that is liable to a falshood, or a question. It cannot but come to pass which Faith reveals, because Faith hath alwaies the Word and Truth of God for its Object. It will speak nothing but what it hath from Gods own mouth; and the words of his mouth are as pure as Silver seven times tryed in the fire, in which there is no drosse at all. Unto this end, that Faith may make the soul to know what is to be had, and to be gotten by Jesus Christ. It doth particularly set before us the benefits of Jesus Christ, or the End of God the Father in giving Christ. He is Wisdom, Righteousness, Sanctification, and Redemption. It reveals them as those things that are to be attained unto by us. And upon this it speaks unto the Soul, as the Patriarch did unto his Son when there was a Famine in the Land, *There is Corn in* Egypt, *why do you not go thither?*

So Faith tells a man what he should pray for, and look for; and it saith unto him, Thou art troubled because thy heart is barren, but is there not fruitfulness in Jesus Christ? And though thy Understanding be dim, and cannot see the bottom of things, yet is there not light shining in him? Whatever a Soul needs, there is a supply of in Jesus Christ, and Faith informs a man of so much. It makes known both the power and love of God the Father in his person, and the holiness of Christ, and his satisfaction and purchase, and the state to which he is risen. These things are necessary to be known, and without them no man can receive any thing at the hand of Christ; he must know Jesus Christ to be God, 1 *John* 5. 20. *This is the true God, and eternal Life.* And until a man doth thus know him, he hath no understanding, as the Apostle speaks there,

there, *We know that the Son of God is come, and hath given us an understanding to know him that is true, and we are in him that is true; and this is the true God and eternal Life.* Faith upon Christ is the greatest Idolatry and Superstition that can be, till the soul be cleer in this; and the greatest folly for a man to commit himself to Christ, if he were not God. You must also know the Satisfaction of Christ: For this indeed is that which troubles the soul of a converted man, That there must be mends made, and restitution unto God for al that dishonor which sin hath done him, which he cannot do by all his duties and engagements, nor by reformation for the future.

And not only doth it inform a man of particulars, but of the readiness and willingness that is in Jesus Christ, and in the Father to part with all these things. A readiness in Christ; that he is sent of the Father, and made as a common Stock, out of whom he communicates, even as the First *Adam* communicates his sinfulness to his. Therefore the Scripture reveals him as a Stock and Head, as one that is intrusted in the behalf of sinners, as one that hath received Commandment from the Father that he should call them, and having called them, should bear them in his Arms untill he brings them to Glory. And for the readiness of God the Father, It reveals unto the Soul that he hath received a price, and therefore all that is to be given, is a debt: That this Price did but make way for the accomplishment of Gods good Will from all Eternity; and as he could not til he was satisfied (because of the honor of his Justice) give us; so he cannot being satisfied (because it would be a dishonor to Justice) but give us. I might be large, but the Sum of all is this: That there is a necessity of the knowledge of the Gospel required of those that do believe, or required unto the receiving of any thing from Christ,

Christ. Information of the mystery of the Gospel is the way whereby we come to be made partakers of all the Grace of the Gospel. As the heat comes in with the light into the Air, So doth also with the knowledg of Christ, the things of Christ. *They that know thy name, they will trust in thee,* Psal. 9. 10. I know whom I have trusted. *How can ye beleeve except ye have heard?* saith the Apostle in *Rom.* 10. 14. While men are not in fear, nor sensible of their danger, So long (as *Solomon* saith) the fool beleeves every thing and will hope in any thing, and make any thing to be the foundation and ground of their trust and confidence, *Prov.* 14. 15. But when Conscience comes to be troubled, and when a man comes to see what must be done to satisfie the wrath of God, then a man grows wary and is afraid of trusting to any thing that is not sufficient, and able to bear him up in the day of tryall.

You shall find somtimes in the Scripture, Faith set out by Wisdom, *Eph.* 1. 8. *He hath abounded towards us in all wisdom and knowledg.* So Christ is made unto us Wisdom, Righteousness, Sanctification and Redemption. Wisdom, that is, he gives Faith. because it follows afterwards, that he is made unto us righteousness, 1 *Cor.* 1. 30. These words comprehend all we have in Christ, both in this world and in the World to come. There is righteousness and sanctification when we do beleeve in him: There is wisdom that we may be partakers of that righteousness and sanctification: And Redemption or gathering together of the body again out of the dust into which it moulders, that you may be for ever with the Lord. That Wisdom there going before righteousness, must needs be meant concerning Faith. Faith therfore doth make a man wise. And the reason why it is so called, is because it makes

the Soul to deal exceeding warily, and charily, and upon good grounds. Elſe a man would take the moſt ordinary Bayl (as I may cal it) the meaneſt grounds and reaſons for his hope that could be. As a wiſe man wil not adventure his Eſtate into the hands of any one whom he knows not wel, but he wil have good grounds & know whom he truſts before he truſts, he wil have ſomthing to ſhew for that wch he truſts another. A wiſe man wil not take every ones word, but will enquire what the mans Eſtate and goodneſs is that promiſeth to pay him. So a man becomes wiſe; Faith makes a man exceeding chary and wary leaſt that he ſhould lay ſo great a building upon a foundation or principle that will not hold out in the day of the Lord. Al the time of a mans unregeneracy, a man adventures himſelf and puts all his hope upon ſuch things as in reaſon (indeed) will give him no kind of confidence. What argument is this, that becauſe *Haman* was called to the banquet of the King, therefore it was that he might have all the honor done to him, which might be done to a ſubject? What argument is this, that becauſe a man hath long life and an abundance of theſe outward things, that therfore God hath no ſcore againſt him, & that his ſins are pardoned & done away? Fooliſh & abſurd things do men lay as the bottome ſtone upon which they lay their hope during the time of their unregeneracy. But when faith is wrought, men wil know good reaſon before they do confide or truſt themſelves. They know God is good that hath promiſed, but they will have ſomething to intimate to them that the promiſe is to them, and that they have a ſhare in it: and therefore it comes to paſs that that which men count the miſery of Chriſtians, is their happineſs and commendation, *viz.* that they are ſo full of doubts, and impreſſions, and fears, leaſt

this,

this, and that, and a third should not abide the touch in the day of the Lord. The more a mans faith doth thus inform him, the more opportunity he hath of receiving much, and of growing much into the fulness of Jesus Christ. If so be I may borrow some meaner representation of it, it is in this case as it is with Merchants that have quick advice from beyond Seas, they know what to buy, and what will put off, and what wil yield greatest profit, and they gain much, and grow rich quickly: They get and vend the commodity to their great profit in a little while. So now doth a Christian too. When his Faith and Conscience is continually telling him that there is this to be had, and with this prayer, and with this Saint, and under this Ordinance you may be fitted with this and that and with a third Comfort or Grace according as your need requireth. A Christian grows to a very great degree in a little time.

## CHAP. VII.

*A second Work of Faith as it is an Act of the Understanding, viz. To perswade the Soul to an assent. A third work, is to perswade the Soul to go to Jesus Christ for all things revealed to be in him. A fourth work is, to keep in mind the thoughts of these things thus revealed.*

SEcondly: And as Faith doth thus in the Understanding inform, So it doth perswade the Soul unto an assent, that is to judg and approve all the things that are revealed to be reall and true. Faith in the Understanding doth reveal the things promised as real and substantial, & not barely as news,

but as matters of concernment; and not of concernment only, but as the things which cannot be otherwise. And therefore it works a firm assent in the soul, so as nothing can make it think otherwise. Nothing can make it question whether these things be not to be had in Christ which it doth reveal. And so you have it in *John* 3.33. *He that doth beleeve sets to his Seal that God is true.* He sets to his Seal. It's a further confirmation (you know) in Law, for a man to set to his seal before witness than it is for a man to pass his promise. When the Seal is set, there is no plea, as wel as no going back: That is the fullest confirmation such a confirmation as *Amen*, and such a ful assent doth faith work in the Soul concerning what it knows of Jesus Christ: So that Faith wil say, It's true, and it cannot be questioned, and it is undoubted, It is worthy of all acceptation, as the Apostle saith in another case. And let the cunning and subtilty of Satan be what it will be, yet he holds that sure which is spoken concerning the promises. And hence in all the troubles in the minds of the Saints, their trouble is not so much for any thing as this, that there being such things to be had, that they have no share nor portion in them as they fear. For the setting forth of this firm assent, In *Esay* 53. 1. *Who* (saith the Text) *hath beleeved our report*, and that word there האמין [*Beleeved*] is of such a conjugation in the Hebrew Tongue, as maketh a thing out to be true, It gives it a being, that is, it makes the thing as reall, as if the thing revealed, were revealed unto sense, and to be taken notice of by the eye, or ear, or the like. And in *Rom.* 4. 21. it is said that *Abraham* because he had the promise of God, was fully perswaded, that what God had promised he was able to perform. He was fully perswaded. Where true faith is, there is not alwaies such a ful-perswasion that a man shal be saved:

saved: but where true faith is, there is a fulness of perswasion that the things revealed shall be accomplished: But yet not such a fulness as no further degree can be added to it, but such a fulness, as there is no doubt nor fear of the contrary: As full assurance is opposite to an opinion: whereas an opinion is nothing else but an assenting to a thing with fear that it may be otherwise than it seems to be. In opposition to an opinion, Faith is a full perswasion, though it's not a ful assurance as it notes perfection. As for example. He that sees a color may be so certain as he cannot be deceived and yet he may see it more clearly than he doth. So a man may have more of the Grace of the faith of assent, yet that further degree doth not adde any further certainty of the object, but only of the degree of beleeving. And therefore in the Scripture, Faith is sometimes called seeing, and sometimes tasting. *Taste and see how good the Lord is.* And sometimes hearing: *My sheep hear my voice. And hear and your Souls shall live.* As reason perswades the understanding in ordinary and natuarll things, and that Reason most which is demonstrative. So Faith perswades the Soul in things that are revealed, and though that the things themselves do not appear, yet because God saith they are so, it doth as verily beleeve them, as if they saw them with their eyes, or felt them with their hands, or were partakers of them by any sense. And herein lies a very great difference between the people of God, Beleevers, and others. To others, the great things of the Gospel seem to be as a strange thing, yea as foolishness as the Apostle saith. And as the Apostle doth intimate in another place when he useth this phrase, *Why should it seem strange and incredible to you that God should raise up the dead?* All that the Gospell saith

*Joh.* 10. 3. *Isa.* 55. 3.

till faith hath this work, is not only counted as a fable that is the Phraſe of the Apoſtle when he ſpeaks of them that preach Fables, ſuch things as are devices for ſome further end, and becauſe there are ſuch things but only uſed as a piece of Rhetorick to perſwade men to another thing: As there is no diſputing againſt ſenſe: A man feels it to be hot, and nothing can make him ſay it is cold; when he taſts the thing that is ſweet, nothing can make him ſay it is bitter. So nothing can make a man that beleeves, beleeve the things that are revealed to be otherwiſe. That is the meaning of the Apoſtle, 1 *Cor.* 2. 15. That the ſpiritual man is judged of none. He may be cenſured of men for to be a fool, and by his own heart, and by Satan: What do you beleeve that God wil part with ſuch things unto ſuch a one as you are? Is it reaſon that the Lord of life ſhould die, & be made a curſe for you? But though he may be judged, yet he cannot be caſt in his judgment; he cannot be perſwaded to the contrary, from what he receives from the judgment of Faith in the Word of God. *The ſpirituall man judgeth all things and he himſelf is judged of none.* There is a Judgment of cenſure, and a Judgment of conviction. By a Judgment of cenſure a Beleever may be condemned of others, and condemned and checkt by his own carnall heart. As *Sarah* laughed when ſhe heard the news of having a child in her old age, in whom all the generations of the World ſhould be bleſſed. So a man is ready to laugh at himſelf for beleeving things which the Goſpell requires which are ſo much above reaſon. I ſay a man may cenſure himſelf, and be cenſured by others. But with the Judgment of Conviction he cannot be judged. The word *δοκιμὰ*, which the Apoſtle uſeth ſignifies ſuch a kind of Judgment wch a man makes of a thing when he hath tri'd it in al the moſt exquiſite waies that poſſibly may be uſed. Such a kind of knowledg

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as a man hath of the matter which he hath gotten out of the confession of another by torments and tortures. Do what you wil unto a Godly man and a Beleever, yet still he holds that God is good, and that there are such things in Jesus Christ which the Gospell reveals. Do what you will; Torture him with temptations, yet when he is himself he holds that. You may see this to be the nature of common Faith. Men that have but a common historical faith, yet they beleeve so firmly as nothing can make them denie Christ. As we see by experience of many among the Turks who have nothing but this Faith, yet when they have liberty offered them from those torments upon refusing to own Jesus Christ to be God, yet they refuse that liberty. Specially you shall find those that have strong faith, they will hold the conclusion when they cannot answer the reason. As *Job* said unto his friends, *Job* 27. 5. *He would hold his Integrity till he died.* Let them say what they would of Gods dealing with good men and bad men, yet he would hold his own. Thou knowest there is no Iniquity in my hand saith he. So when a Godly man knows not what to say, yet he saith this is the word of God, & that remaines Faithfull, and this is certainly true concerning Jesus Christ, and cannot be questioned Nay, take those that have weak Faith: As the Needle that is touched with the Load-stone, though it may be jogged, yet it wil turn again to the North. So though a weak Faith should forget it self, yet it will recant, and retract, and recover it self again to the acknowledgment of the Truth. I shall say no more of this, but only thus much; That as he that hath drunk in an Opinion, is so prejudiced against the contrary, that he will not hear nor credit whatever is said against it. So doth Faith prejudice the Soul against any ill reports or falsehoods that

that can be raised of Jesus Christ, or the Promises.

Thirdly: As Faith doth this as it is an act of the Understanding; So it doth perswade and lay arguments before the Will, that it should go unto Jesus Christ for all these things which are revealed to be had in him. As *Jacob* in *Gen.* 42. 1, 2. saith to his Children, *Why stand you here when there is Corn in* Egypt? *Go down thither.* So doth this Faith speak unto the Soul of a man. Why do you sit weeping, and mourning, and lamenting your condition? What is it you want? If it be either Grace or Comfort, you may have it in Jesus Christ. As the Angel did check *Hagar* for weeping so as she did, because she was athirst in the Wilderness, when there was a Well hard by: So doth Faith check the Soul when it lies moaning and complaining and doth not put it self upon the Lord Jesus Christ for a supply. What would you have saith Faith? If what you would have were not to be had, not to be had any where, or upon a rate that you could not give, then you might sit down sadly. But when it is but Take, and Eat, when it is but stretching forth the hand, and take of the Word of Life: Why do you not beleeve? As Jesus Christ said, upbraiding his Disciples of their Unbelief, Why is it thus with you? You are troubled with an heart of Unbelief, because it is dull, and because it is dead, and because you are hurried with temptations, and you would fain be quick, and beleeving, and be at peace and quiet: Now go unto Jesus Christ. Thus Faith calls upon a man. *Psal.* 16. 7. saith *David, I bless the Lord who hath given me Counsell.* Now God Counsels the Soul thus by the Revelation of his Word unto a man through Faith. In *John* 6. 44, 45. Faith is called a going unto Jesus Christ. And as *Joab* learned the Woman how to go unto King

*David*

*David* in the behalf of *Absalom*, So Faith learns the heart how to go and speak unto God in the behalf of it self. And this the light which is in his mind cannot but do. For you must know that the Understanding doth naturally work by way of perswasion upon the will. As *Achan* said he saw the Babilonish garment and coveted it with the lust of his soul, so the light that is in the soul by faith doth stir up a man much more to get it. The seeing of things by the understanding, cals upon it, and provokes it to apply it to it self. We heard the King of *Israel* is a merciful King, and therefore we say to him, let thy servants live. So the soul upon the report which the understanding makes unto it, goes unto Jesus Christ, and saith, we have heard that with thee is Grace, and that thou wilt impute thy righteousnes, and take my sins upon thy account, and that the spirit shal be shed abroad in the heart of them that come to thee, And therefore it goes unto him. Therefore saith the Text in *John* 6. 45. *Every one that hath heard and learned of the Father comes unto me.* That is, there is none but do come. There is indeed a perswasion which the word makes, which may be resisted, but the perswasion of true Faith cannot. There is such a Sicada, and Rhetorick, and such an Emphasis, and such an aptnes in all that faith doth reveal unto a man, that as it is said in *Matth.* 22. 8. it doth compell a man to come in. Which compulsion there, is not meant of an externall violence, but of the constraint of the word of God to whom it comes savingly. And because of this perswasion it is, that the sin of Unbelief, of living out of Jesus Christ, is so exceeding great where the Gospell comes, because men are wooed and intreated and pressed by the best and strongest arguments. And therefore there can be nothing else but a pure hatred, and not desirous of the things

of Jesus Christ, which keeps a man from it. And that I may set forth this a little more cleerly unto your understanding.

You shall find in the Scripture that faith is said to give a kind of reason unto a man, and to take from him that folly and unreasonableness whereby he stands in the way of his own good, and cannot see what is good for himself. 2 *Thes.* 3. 1. 2. *Pray* (saith he) *that the word of the Lord may have free course, and that we may be freed from unreasonable men, for all men have not Faith.* Unbeleevers are unreasonable. And on the contrary, Faith brings a man to his reason. That when the word comes, an Unbeleever stops it, and saith, this Doctrine shall not be preached, and this is not the way of life, and counts himself as *Paul* saith, unworthy of eternall life by contradicting it: Now a Godly man grows wise, and saith, speak this word, and whatever is hid and concealed, yet hide not this word of God. He goes and sels all as it is in *Matth.* 13. that he may buy this pearl.

And as Faith gives a reason to a man, so when a man is careless, Faith cals upon him, *Isa.* 55. 3. *Hear and live.* Will you lose your souls, and your eternal good by losing the opportunity? What should you mind but the thing you are about? Hear what Jesus Christ is, and what he hath done, and what he hath? Is there any thing like unto pardon, and like unto Union with himself?

And when a man saith, It is true, these things are, But not for me. Faith answers, the things are near unto you, in thy mouth and in thy heart. *Rom.* 10. 6, 7, 8. Do not say who shall ascend, or who shall descend, &c. The meaning of it is this, That whereas the Law doth require of a man duty, and gives us no power to perform it. the Gospell gives him

as well a power, as it doth make known his duty. Those things are impossible unto us which are far off, either in the Heavens or in the depths. But now saith the Apostle, whereas you say it is not for you, because you know not how to beleeve it and close with it, saith he, you have this both given to you, that you shall imbrace it and confess it. With the mouth man confesseth it, and you shall with the heart submit to it. With the heart man beleeves unto salvation. Why do you say it is not for you? You are in misery by the corruption and depravation of your understanding and will: But saith Faith both shall be taken away. If that be the meaning of the place, as I conceive it is. But if it be meant of doubting as some conceive, Who shal escape the pit, and therfore who shal ascend &c. Faith tels a man, Never be disquieted because of that, for Christ came down and is ascended. He came down and descended and revealed the will of his Father to us. When the Soul is going towards Jesus Christ, then this Faith perswades it so far as that it puts it into a resolution. *I said I would go* said the Prodigall. In 2 *Cor.* 5. 15. *We thus judg*, saith the Apostle. A Judgment is a Sentence past after all is heard that can be said on both sides. A Judgment is the last act of the understanding after which there is no appeal nor debate. Faith saith, I will hear no more doubts, nor assent to any doubts, suspcions, nor fears. And when the Soul is ready to give over that work, then the work of Faith saith, If you withdraw your selves the Lord will have no pleasure in you, *Heb.* 10. 38. What though things go hard? yet you may live by your Faith. And as faith reveals the things that cannot be known by nature.

So as it is a Perswader, it brings to mind such

things which the Soul knew not before, Such things which are ſuitable to its caſe and its preſent condition. And that is the third thing whereby faith receives. It doth perſwade, and invite, and excite a man, that ſeeing there is ſo much to be had in Chriſt that we would not ſuffer it to lie ſtil and to be unuſed. There is another thing that the underſtanding doth.

Fourthly: It keeps the thoughts of theſe things thus revealed. It lets them not go out of mind, but ſets them continually before a mans face. As the underſtanding doth put a man to go to Chriſt and to him only: So it keeps Chriſt and the things of him in mind. It's as the Glaſs to let them alwaies before the face. As *David* ſaith in *Pſal.* 51. 3. that his ſin was ever before him: that is, he could be in no Ordinance, but his Conſcience troubled him: And he could be in no company, but it adminiſtred cauſe of fear to him. His ſin was alwaies dogging him, accuſing him, and oppoſing him. So Faith ſets Jeſus Chriſt in his benefits before the ſoul in whatever condition a man is. Therefore you ſhall find in the Scripture that it is all one to beleeve, and to think upon God. *I thought upon thee in the night ſeaſon, and I ſet thy loving kindneſs alwaies before my face* Pſal. 119. 55. In *Eccleſ.* 12. 1. *Remember thy Creator.* It's not the bare having God in our memory, but it is beleeving that will ſave us from wrath to come. But beleeving is called Remembrance there. And on the contrary ſide in *Heb.* 2. 1. Unbelief is called a Letting eſcape. Take heed leaſt you let ſlip the things which you have heard. And in *Matth.* 13. 4. thoſe that did not beleeve are ſaid to have the word of God pickt up out of their heart, As the Fowls of the Heavens do pick up the ſeed that is ſowen by the hand of the ſower, and

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are not converted by the Word. And Unbeleevers are called such as forget God. Mark it.

There are Two waies of keeping things in mind: One is by a Similitude, or Image, or Picture of it. Now to keep Spiritual things in a mans mind thus, is either but Natural Knowledg, or Superstitious against the Second Commandment which forbids a man to make any graven Image of what God hath done, thereby to keep a man in thoughts of what God hath required.

There is another way of keeping things in mind, and that is by the presence of the things themselves. Now this is the way by which Faith keeps a man and the things of Jesus Christ, which is by way of Intuitive knowledg. Or it keeps things in a mans knowledg by the presence of the things themselves. And that is the ground why that Faith doth cause so firm an assent, and is so strong a perswader, because I say the things themselves are made present unto the soul. In *Psal.* 16. 7. *My Reins* (saith he) *instructs me in the night.* In the night when others sleep: or in the night when I am free to consider, and awaking, then thy Promises (saith he) they come into my mind. As Faith will not take any slight denial for answer, but doth convince the false reasonings that are in us: so it wil slip no time nor opportunity of winning us. It doth continually besiege the Soul, as I may say. The strongest Fort may be taken in by a long Siege, when the Enemies rise not from before it, but are continually battering it. Now Faith doth (as it were) batter the Unbelief and the Reasonings of our heart with continual arguments to the contrary. Saith Faith to the Soul, You say thus, but hearken to what the Word saith: you speak words of death, but God speaks peace to his people. And you shal find by experience (which I shal leave as the proof of this

this point) that that word which a man hath often times forgotten, and which he ſeems to have loſt, the operation whereof is ceaſed, yet a year or two, yea ſeven years after it comes to work upon a man again, and works him to that very thing which all this whil he ſtood againſt. Eſpecially when the time of a mans converſion is come, it's with him as it is with a Woman in her time of travell, that one throw comes upon the neck of another, until ſhe be delivered and ſees the Fruit of her womb: So there comes one argument upon another. And if one thought comes and ſaith, This is not for me, There comes another and bids him take heed that he puts not the loving kindneſs of God from him, and ſo it leaves him not till he be conquered. And that is the fourth thing to help a man to receive.

## CHAP. VIII.

*A fifth work of Faith, as it is an Act of the Underſtanding is to aſſure and certifie a man of the things already received.*

Fifthly: Faith helps a man to receive of Jeſus Chriſt by making known to him the things freely given of God, by making known and aſſuring and certifying him of the thing freely beſtowed, 1 *Cor.* 2. As Faith tels a man what Chriſt hath, and what Chriſt will do, So it informes a man what he hath received from Chriſt, though that we come to know our particular ſtate by experience. We ſay, we do beleeve, becauſe we find a deniall of our ſelves, and a loathing of our righteouſneſs, and a prizing of Jeſus Chriſt, yet becauſe this that we find in our ſelves doth ariſe from comparing

paring of our ſelves with the word of God therefore it is aſcribed unto Faith. My meaning is this. It is as well an act of divine faith for a man to conclude that he ſhall be ſaved, as it is an act of divine faith for to aſſert that he that beleeves ſhal be ſaved. This, That I ſhal be ſaved, ariſeth as wel from that word which opens the nature of faith, which I find to be in my heart, As this doth ariſe from the word, that there is none that beleeves ſhal periſh, but have everlaſting life. 1 *Cor.* 2. 12. The Spirit of God is given us, that we may know the things freely given us. And this Spirit of God is the ſpirit of faith, as the Apoſtle cals it in another place. The ſum of the point is this. That the ſpirit of God doth by this Grace, or this act of the underſtanding make a man to ſee that he hath already in poſſeſſion, that a great deal is paid down, that he hath received before hand, There is a pledg in his boſom: The Staff and the Jewels are left with him which Jeſus Chriſt will own. It tels him thus much when he ſtands saying in himſelf, Alas ſaith he, Why ſhould I go? Or why ſhould I, if I do go to Chriſt think I ſhould receive much from him? It tels him, you have received ſomthing, and he will give more: that which you have is but as the morning Star, which ariſeth before Sun ſhines: You ſhall be ſure you ſhall have theſe things, becauſe when you knew not, he put ſuch and ſuch things under your pillow, when you thought not, and ſought not, yet theſe things are done. Making known to a man that he hath received, doth ſtrengthen him to receive more. For what he hath received is given as a pawn and pledg by God on his part, and it's a Motive and ingagement on our part to go unto him for more. As God will not leave his work imperfect, ſo we are bound to ſeek the perfection of it. There is a marvellous boldneſs and

*Matth.* 16. 16.

and freeneſs, Nay, (that I may uſe the word of the Scripture) the Mouth is opened exceeding wide upon this, in asking things at the hand of God. It will go unto him and ſay, Lord thou haſt given me a penny, therefore give me a pound: Thou haſt given me a little, and therefore give me much: And this is ſtrong perſwaſion with God, for he cannot deny himſelf. He will never begin, but make an end. As a man that hath received ſomthing in part of payment, doth not only live upon what he received, but he pleads his receits in Law: And he is inabled to follow the law by what he hath received: He urgeth the debt the ſtronger upon the Debtor by ſhewing him what he hath received. Thus when the Soul knows what it hath received by Faith, it goes and ſaith unto God after this manner; Didſt thou not do this for me? Didſt thou not when thou didſt for me at my firſt converſion tell me that theſe were but ſome of the Grapes of the vintage that I ſhould have? That they were but only to ſatisfie my longing, and were not all my portion? Haſt thou not by theſe things allured me to follow thee? Thou requireſt of me not to leave the things I have put my hand unto; The Lord will not do ſo much more; What is this little to thy fulneſs? What is my little but only a pawn of more? There is a great ſtraitneſs in the Soul till it comes to have this act of faith. The Soul doth take ſparingly, like one that ſteals, rather than one that doth receive his own, untill it comes to have this act of Faith. There is a kind of modeſty and ſparingneſs, It thinks it much to have a little. Although that aſſurance keeps the Soul modeſt and humble, becauſe God gives it all in the name of Chriſt, It's not for us but for his ſake that any thing is given us: Yet aſſurance knows no bounds, and acknowledgeth no limits in receiving, but

binds

binds a man to take as much as he can, or as his present state doth require. The least degree of faith doth give a man a capacity to receive somewhat from Christ, and this degree of faith doth give a man a capacity to receive it as his own.

I beseech you (by the way) think of this you that nourish your doubts, and that make much of your fears, that raise up this spirit continually in your hearts; You know not what you should get if you were quiet, and what you loose by your doubts. The assurance of your heart by faith is the inlarging of your heart to receive, and it is the key to Gods treasure, where all his good things lie. Consider therefore and try whether you have faith, and if there be in your understanding an indeavor to know more of the Mysteries of Christ, If you are going every day into a fuller and larger knowledg of the things he hath done for you, you are every day looking into the Ark, into the richest promises that you may see their extent. You have your Conscience continually telling you that these and these things are to be had in Jesus Christ, and you sit mourning for want of them, and therefore go and receive them: Do you find a Jealousie least you build upon the sand? When you see a sign the straighter it is, the better it is, the more narrow it is, the sweeter it is, and you put your selves upon the triall because you would not be deceived in your selves: Therefore because your understanding is so praying, and craving, and prying into the deep thing sof God, you may know your understanding is true, or your faith is true.

There is one thing more which indeed should have been the first in regard of order of nature, but I place it here, because it is last known. And that is this.

## CHAP. IX.

*A first work of Faith as it is an act of the Understanding, is a receiving of Jesus Christ and his benefits. An Objection answered. Application.*

SIxtly: That the very being wrought upon is a receiving of Jesus Christ and his benefits. Or thus, the first impression and infusion of the light of Faith, before ever we have by the power of that faith made any of the aforenamed acts, is an inducting of us into all that we have, and all that Jesus Christ hath. We are first made to beleeve and know: We have an eye of faith given to us, and then we see with that eye: Then faith becomes an Intelligencer, as you have heard, and a perswader, and makes a man give his firm assent. This very power to beleeve, this making the Soul to take the testimony of God by Christ, that is that which gives us all. A man may be said to receive when he is under this work. As the wax is said to receive the impression when the Seal is put upon it. Or as the ground receives the seed when it's cast into it. As the Air is first inlightened, and then scatters light abroad.

*Object. How can this be counted a receiving? The very giving a power cannot be a receiving.*

*Answ.* To that I Answer in a word or two. That this giving us power doth comprehend within it two things.

First: Gods working.

Secondly

Secondly: The Answer or Effect of that work. As a Workman that makes a piece of plate, or any other piece of metal that is ductile, or that may be beaten forth: his hammering of it makes it of that fashion or Image: So Gods working upon a man to receive, makes him to receive. And the truth of it is, my beloved, That this doth alter our state. For though we are distinguished from men unregenerate by believing, yet our believing is distinguished by this working of the spirit. And though there be phrases in the Scripture which speak of Christs dwelling in our hearts by faith, yet that whereby Christ comes to dwell and take possession of us is his Spirit. We have more security of our perseverance and continuance in the state of Grace from this, that we are laid hold on by the Spirit, and wrought thereunto, as Saith the Apostle, and are apprehended, Then we have from this, that we do apprehend and lay hold upon Christ. Thy apprehension were nothing, were it not for this, that thou art made to do this by him that alters and changeth not. And I speak this to this very end, That though this work be never without a work of ours following of it, yet notwithstanding the frame and habit of the soul, the disposition or temper which we are cast into by the Spirit through the word is and is that a better ground, when he cannot act faith or when he doth act faith, it is a better ground than any thing else. It is a ground when he cannot and a better ground than any thing else. For Mark it. Thy acting doth but flow from this work, and cannot be made out to be good further than this is in thee. As we say in all other duties. The Lord looks to the heart. It is not the gifts, but the will with which we do any thing that God takes pleasure in. So I say here, It is not any thing that I have mentioned concerning faith, But it is

that ſpirit of faith (ſo the Apoſtle cals it alſo) that frame of faith, An heart caſt into that mould, which makes all your acts to be accepted. If upon any act of ours (though thoſe acts were inabled unto by Grace) our ſalvation did depend, it might be hazardous. But it cannot be hazarded. There is no poſſibility of falling away, becauſe the Holy Ghoſt, the Spirit of the Son, and of the Father doth work, and hath wrought us hereunto to beleeve upon him, and will maintain that work. As a child (if I may ſo expreſs it) becauſe born of ſuch Parents, hath a right unto the Eſtate, though it cannot plead, nor ſpeak for it ſelf. It is fleſh of his fleſh, and bone of his bone. So art thou one Spirit with Jeſus Chriſt, when thou art thus ſhaped, and made to give up thy ſelf, when thou haſt a tendency of ſpirit to God in all thy hopes, when thy heart and all within thee is unto Jeſus Chriſt, and thou takeſt all from him, as he ſhall pleaſe to give it thee.

## USE

If Faith as it is thus in the underſtanding, be a receiving, or there may be ſo much gotten from Jeſus Chriſt by the underſtanding and knowledg of him, then I beſeech you look unto the underſtanding. There is a double reaſon that lies in the Text, and in the Point that I have in hand. By it, you do receive as by a hand. And in it, is laid up, as in an houſe or barn or treaſure rich things from Jeſus Chriſt. It is his Cabinet, and your Honor, or it is your Treaſure-houſe. You have nothing to lay up the things of Jeſus Chriſt in, or you will not know where to lay them up, if you have not a mind to know him. Take heed to your underſtanding, take heed what you beleeve. Errors in the underſtanding hinder you from the getting of faith.

We

We live in the laſt and worſt Age of the world, wherein men make no Covenant with their underſtanding. *Job* ſaid that he would do ſo with his eyes that he might not look upon a Maid: Yet that was lawfull: But there was a ſnare laid in it. Men keep not their thoughts from any thing that may be ſaid *pro* and *con* againſt the Goſpel of Jeſus Chriſt: So full of Adultery and unchaſtity are the minds of moſt that there is ſcarce any room for Jeſus Chriſt to lodg in. Let me but tel you thus much that ſo much as you are ſtuft with the things that are not according unto truth, ſo much you keep out the things of the Lord Jeſus. If you do not beleeve the truth, you may be damned. So the Text ſaith in the ſecond Epiſtle to the *Theſſalonians* 2. 12. *That they all might be damned, that beleeve not the truth.* That word [*All*] is put in to ſhew both how great the puniſhment is of thoſe that do not beleeve: As a fire grows hot by having much timber: So the wrath of God is hot againſt ſuch kind of Men: It's an increaſe of coles upon them. God puts in [*All*] there, becauſe he would have men know how exceedingly he is provoked, and that he will do nothing for them. When Princes ſee whole Countries, and Cities in a mutiny, they take out one or two to puniſh, and not all. And ſo ſhew you that if God do not damn you for receiving the truth, yet you will be damnified for not receiving the truth. That is, you will be hindred. Take heed that you miſs not of receiving a full reward. Why what will hinder them? He reckons up the Errors of thoſe times (which are rank now as they were then) that men do not abide in the Doctrine of Jeſus Chriſt. In 2 *Joh.* 10. *If any man come unto you and bring not this Doctrine, receive him not, Nor bid him God ſpeed*, for this wil hinder your of receiving a full reward. And as the Apoſtle ſaith in the *Corinthians*,

You

You shall be saved it may be, but as it were by fire, it will cost you many an heart breaking, and many a frown from God, and many a sob and sigh, when God opens your eyes, that you should be so careless of letting things into your understanding, which he hath made a place and treasure for himself. Look you therefore unto your understandings. Me thinks this should make a man very cautious, yea very obstinate against Errors, when he once understands that he must sustain so great a loss, and be hindred from so great a gain by it. As a man sometimes saith unto his friends, If it were not for you, I might have gotten thus much and thus much. Let me tell thee, if thou didst beleeve the truth (which thou canst not do while thy understanding is darkened through Errors) thou mightst have gotten this and that from Jesus Christ: for by beleeving in thy understanding, there is a receiving of him.

## CHAP. X.

*The Object. That Receiving of Christ is not an act of the Understanding, for that may be in Hypocrites and Unregenerate Persons, answered.*

### OBJECT.

THese Acts of the understanding may seem not to be a receiving of and from Christ, for these may be in an Hypocrite. Hypocrites have their understandings inlightned, and assent to firmly unto the things that are revealed in the Gospell, as those which are regenerated do. They are often times perswaded, and affected with the perswasion of the word to go unto Christ. The Seat of Grace

(it may be said) is not in the understanding, for it's Grace which makes good, which no vertue in the understanding doth, for no man is said to be good, because he knows. Faith, so far as it is in the understanding, is common as well to an unregenerate man, as to a regenerate man. The Objection is grounded upon these two things. 1. Because the Scripture doth ascribe unto Hypocrites and men that perish, that they do believe. 2. Upon this Principle, viz. That is only to be counted a Grace which makes a man good, and no man is said to be good for what he knows, but for what he doth.

*Answ.* Because of this difficulty some have placed the difference between a regenerate and an unregenerate man only in the Will: that a regenerate man approves, and an unregenerate man doth not, of the light that shines in him. But though that be true, yet the Scripture doth make a clear and distinct difference between a regenerate man and an unregenerate man, even in their very mind and understanding. As you may see in 1 *Cor.* 2. 14. The natural man (ψυχικὸς ἄνθρωπος) He that hath all the reason and understanding which a man as a man is capable of, he doth not understand the things of God, neither can he saith the text: But we have the mind of Christ. As the sense doth only meddle with the things that are sensible. So reason and understanding in men doth meddle only with the things that are naturall, or with things that are spirituall in a naturall way. For as every thing is, so it works. So in 1 *Thes.* 5. 23. You have the whol man distributed into spirit, soul and body. I pray God sanctifie you throughout in spirit, soul and body. By the spirit he means the understanding, as you may see by the like phrase in *Rom.* 12. 2.

where

where he bids them be renewed in the ſpirit of their mind. And by Soul, he means the Will, and affections, and by Body the outward practice and converſation. And in *John* 6. 44. Our Lord laies the reaſon why ſome come to him, and not all, becauſe ſome were taught, and ſome were not taught of the Father. *Murmur not among your ſelves, for no man can come to me, except my Father which hath ſent me, draw him, for it is written in the Prophets, You ſhal be al taught of God. Every one therefore that hath learned and been taught of the Father comes unto me.* And in *Eph.* 4. 20. *You have not ſo learned Chriſt.* That word οὕτως, So, Imports a different apprehenſion in men of the ſame object Jeſus Chriſt. You have not So learned him, that is, ſo as ſome other men have, whoſe hearts are not renewed and changed to walk according to what they know of him. If you do but obſerve it in that very place, the Apoſtle gives that as the reaſon, why ſome put off the old man with its deceitfull luſts, and others are cloathed with the new man in righteouſneſs and true holineſs, in verſe 21. 22. *Becauſe that they had not ſo learned Jeſus Chriſt.* It's a marvellous hard thing, I confeſs to aſſign the difference that is between the hiſtorical faith of him that ſhal be ſaved, and of an Hypocrite it's hard, but yet the Scripture makes a difference and diſtinction.

In the general therefore, Grace or Virtue may be conſidered under a double notion.

Either as it gives a power and ability to do good: And ſo Grace may be ſaid to be in the underſtanding.

Or Secondly: As Grace doth put that power into uſe, and inables a man to uſe that power wel. And ſo it's properly in the Will. For al vertuous acts muſt be voluntary, and therefore they depend upon the ſanctification of the affections. But though

the

the use of this light in externall acts depends upon the Will, yet notwithstanding this light in it's self doth differ from all other light. For it's a new one. (Bear with the Phrase) for it's the phrase of the Holy Ghost in *Rom.* 12. 2. *Be renewed in the spirit of your mind.*

This saving Faith gives an intuitive knowledg of the things of God as they are in themselves. 2 *Pet.* 1. 9. saith the Apostle, *He that lacketh these things*: the word in the Greek is μὴ πάρεστι ταῦτα, These things are not present. It's all one with that of 2 *Cor.* 3. 18. We behold with open face: And with that in *Eph.* 1. 18. where he praies that they may have their eyes opened to see what is the hope of their calling, what it is in it self. For the better understanding of this you must know, That unto the sight of the eye, there goes two things.

First: A Faculty and a visive power. And

Secondly: There must be light to discover the Object unto the eye. So unto the sight of the mind, there goes these two things.

First: Something which doth convey the mind of God, which the School-men cals *Lumen deferens*, Something which conveys things unto the understanding. And that is the word of Scripture, The letter, Similitude, discourse, and reasonings whereby one thing is gathered and concluded from another. And this answers unto the light which is in the air for the eye to see by.

There is also *Lumen disponens*, or a light which makes the understanding to see, or take notice of the things revealed, & that is as the light of the eye. And this light which indeed is the light of Faith, it is infused, and comes not, nor is caused by discourse, or study, or by deduction, or consequence from any naturall thing, but ariseth immediately

from the ſpirit bringing the things of God and the ſoul together. You ſhall diſcern it in that ſimilitude which the Scripture ſets it forth by, Taſting, and Seeing. Taſting; That as a man that taſts a thing, he hath it preſent with him, the ſavor of it, that there is no diſputing againſt it, or making him to beleeve otherwiſe. Do not you taſt it, ſaith he: So alſo the things of God are brought unto the ſoul ſo through the word by faith, that there is not a poſſibility for the ſoul to be miſtaken. That you may ſee a little into this, take the cleereſt diſcovery of God in nature, yet you cannot thence conclude that therefore God will do ſuch things, or that ſuch things ſhall be done by God for us, as Faith doth beleeve. Again, Compare earthly things and heavenly things together. Though that earthly things may ſerve to give you ſome reſemblance of heavenly, though that ſimilitude may ſet out things revealed, and keep them in memory, yet theſe ſimilitudes do not prove theſe things to be, nor can ſhew them in their own nature: And therefore you ſhall find that *Nicodemus* was partly ignorant of regeneration, though that Chriſt had told him of it under an earthly ſimilitude of being born again. That ſimilitude did rather make the thing hard than eaſie: And our Lord adds, that, *If I have ſpoken unto you of earthly things, and you beleeve not, how will you beleeve if I tel you of heavenly?* Joh. 3. 12. That is, there are ſome things to be beleeved in reference unto ſalvation, that there are no things in the earth, to be compared to them: Therefore if you will not beleeve but by ſimilitude, you will not beleeve them. You ſhall ſee what I aim at, beloved. The knowledg or faith of unregenerate men may be reduced,

Either unto diſcourſe, knowledg, or unto fancy, which is all one. Unto the congruity that is be-

tween

ween things that are earthly, and unto heavenly. I say you may either reduce it into discourse. As for example. Men reason thus. First, by way of causality, that if there be kindness in men, then much more in God that gave it. Secondly, by way of eminency, there is much more in the Fountain than in the streams that are derived from it. Thirdly, By way of negation. If so be that this be not fit for a man to do, if man wil not be unjust, or forgetfull of the service that is done unto him, then God will not forget the labor of our love, and the work of our faith, &c. Now such a kind of conclusion as this is, is not faith. I beseech you mark it. It is not faith because the conclusion is drawn only from a naturall principle, from that knowledg which we have of God by nature. This knowledg by discourse is naturall, and therefore this cannot be true faith. I shall only give you this for a proof of it, which is in *James* 2. 19. *The Devils do beleeve, and tremble.* They properly do not beleeve as is apparent by this, because their Faith hath not those effects, which true faith hath. But they are said to beleeve, because they have experience in themselves of the truth of the word of God: They find that true to their cost which God hath threatned: It is made good upon them, which God hath written in the word. And again, they see by experience, that many whom they have tempted are gone to Heaven, and therefore they know that God will not fail nor break his word. Their Faith being raised only from their experience, that credit which they give to God, being only from what they feel & see, is not good. Now al the faith in unregenerate men is of the same sort with this faith of the Devils, for there is no more in the Child, than there is in the Parent. In *John* 8. 44. *They are of their Father the Devill*; because they go no further than he is a par-

tern to them in. As the Children of the first *Adam* are like unto him, so all the Children of the Devill are like unto him. And therefore as you may thus reduce, or analize their Faith unto light, or discourse, so that faith which unregerate men have, is taken from the similitude which earthly things have with Heavenly: They look upon Heavenly things through Earthly, as through a glass, and no further than that do they see, *Matth.* 13. 11. *To you* (saith God) *it is given to know the Mysteries of the Kingdom of God, but unto these in parables, that in seeing they might not see, and in hearing they might not understand.* Here you find a difference between the knowledg of the Mystery, and the knowledg which men have by parables. Parables are nothing else but only the comparing of one thing with another, One thing set out by another. To have no more knowledg therefore of Heavenly things, than Earthly doth administer, is for a man to have his eyes blinded; Yea it is a Seal of the eternall wrath of God, *Least he should be converted and healed by me.* If it may be, yet more plainly to express my self. As in the worship of God, an Image or representation made by man cannot help a man at all in the worship of God. So neither can the Image of Heavenly things in Earthly similitudes give us life and salvation. You know that there are Innate principles, Notions which are in every man by nature, of a Judgment, and of a God. Look what those principles are unto natural things, such a kind of innate principle is Faith unto the new Creature, which makes known the things of God by Jesus Christ. It's not raised by discourse, It comes not in by discourse, it is infused, It lies there, and from thence it sends forth its light into the Soul. You find the Apostle in the Epistle to the *Corinthians*, blaming the Teachers there, because they teached in the wisdom

dom of words, and he tels them that it was the means to make the faith of their hearts to consist in man, and not in the power of God. His meaning is this, they heard the Gospel preached Eloquently and Rhetorically: They looked upon Heaven as upon a Paradise or garden of pleasure: They looked upon Communion with God but only as friendship of one with his Friend. The things of Christ were set out only by Earthly things as in a Map: All the Glory of Heavenly things were put upon them only by the resemblances which they had unto these Earthly things. If so be it be so good to be rich, and so good to have pleasures here, then what is it to have good for ever, and the like. The Apostle tels them that al this would never make them Christians, for their Faith must be in God, and this would keep them stil in the wisdom of man. I shal conclude this Point thus. That as a man that knows a man only by his cloaths, takes another for him that is cloathed like him: So a man that hath the knowledg of these things only by Earthly things, loseth his knowledg or his fancy of them, as his fancy alters.

Secondly: The second is this. Wherever this saving light in the understanding is, there it's joyned with love in the Will: that is, the heart doth choose, embrace, take pleasure and contentment in it: that is, it so takes pleasure, as that it would rather have the truth than any thing: though sometimes in a passion, it may as wel quarrel with that truth, as it doth at other times quarrel with a lust. But that I shall speak more unto, when I come to speak of the Acts of Faith as it is in the Wil, which now I shal betake my self unto.

CHAP.

## CHAP. XI.

*Faith receives Christ also as it is an act of the Will. And here it hath a fivefold act.* 1. *A pious affection.* 2. *An approving of the assent of the understanding to the truth of the Promise.* 3. *A giving up it self to Jesus Christ.* 4. *A resting upon Jesus Christ.* 5. *An application to it self of what is in Jesus Christ. A Caution. Application.*

FAith doth not only receive as it is an act in the understanding, but as it is an act in the Will. There are five severall waies whereby Faith as it is in the Will doth receive Jesus Christ and his fulness. A fivefold act, Faith doth (as it is in the Will) put forth to the getting in of what is promised concerning Jesus Christ and his benefits.

First: There is a pious affection. Or it works a kind of liking of, and love unto Christ, and the things of him, as good and desirable and real. That is the first thing. That whereas before the Soul looked upon him as an Enemy, or as one that was exceeding hard and austere, and it may be, as one that did but delude and mock, and intended not to give what he spake of and revealed; Now the soul begins to have better thoughts of God, and to think that he is kind and reall. And whereas before it looked upon the things of Christ as of no value, and cared not for the knowledg of them, now it sels all to buy that Field wherein they are, it looked before upon communion with God as not to be desired in comparison or competition with the pleasures

pleasures of sin. His favor and good will with the will of the flesh he would have, but would rather leave God than leave his lusts. Whereas before he had no mind to mortification or deniall of himself in any thing, now there begins to be some liking of the things of Christ, and some kind of contentment to be so. In *Psal.* 16. 7. *My reins instruct me* (saith he) *in the night season.* It's a *Psalme*, which is a profession of Christ, and a Picture of one that is made after Christ. You may see in that, how Christ suffered for us, and how we ought to be whatever our afflictions or sufferings be for his name sake. Now saith *David*, as one that is drawn after Christ, My reins instructed me in the night season. The Reins are the seat of the affections and desires. They instructed him: that is, they perswaded him, and they began to work him into a better opinion of the waies of God, than before he had. Then I could say, saith he, *The Lord is my portion, and my Lot is fallen in a good ground*, and now God and troubles, God and afflictions are exceeding desirable together, let the afflictions be never so hard. In *Rom.* 4. 20. it's said that *Abraham* did beleeve, and gave Glory to God. What is it to give Glory to God? It is to give a praise and commendation of his works unto him, which is to set out the Attributes lively which he hath put forth in any thing towards us. But saith he, he gave Glory unto God, that is, he commended God, and spake well of him, and surely (he said within himself) he would never have spoken that I should have had a Child, and not have done it, and he would not have made me beleeve that all the Generations of the world should be blessed in him that should come from me, unless somthing above nature should be done for the bringing forth of him. He had a good opinion of God. Marke it. Though there hath been no

parley,

parley, no agreement, nor match made between parties, yet we discern love between them upon their commending one another. So when the Soul begins to commend God, and cannot tel how to think so and so of God as Unbelief suggests, then he begins to love, and that indeed is a beginning of Faith. The Papists tell us that Faith is unformed, and as a body without a soul untill there be love. That is an error. For the formall act of Faith is in the understanding to assent, which is not comptiable unto the will and affections. But in this sense much might be said concerning love, Though it gives not a Philosophicall, yet it gives a divine being unto Faith: that is, it puts an excellency upon it. Whatever comes from Love unto God is thereby (you know) made more acceptable unto God. And this love or desire of God is necessary both to make a mans understanding captivated unto the mind of God, & to make the things revealed to become easie unto him. We easily beleeve that shall be which we would have be, and that man that gets our love, gets our trust. That therefore is the first thing which Faith doth in the will, it begets a pious affection and liking of the goodness in God and the goodness that is in the things which are promised by him unto us. It's not (saith the Soul) I perceive now such a hardness, and such an ill condition to be married to Jesus Christ, as I thought of before: It's not a way that brings with it so many inconveniencies as my heart suggested to me.

But Secondly: As Faith is in the Wil, it doth approve and allow of that assent and credit which the understanding hath given unto the truth of the promises. I say it doth approve and allow of that assent which the understanding hath given unto the promises. The understanding saith, I do verily beleeve

that those things are true, you do well saith the Will, hold you there, hold fast that word, that is a word worthy of all acceptation, receive that rather than any thing. As a Steward lets a Lease unto a Tenant, and afterwards brings it to the Grand-Lord, and he takes cognizance of it, and gives consent to it: So the understanding brings the promise to the Soul, and saith, I have believed these things to be true, and that they shall be accomplished; They are above Sense and Reason, But I cannot but think but they shall be; They are better than all things else: Now doth the Will give up itself fully unto the liking and ratifying of this act. You have it I conceive fully proved in *Philip.* 3. 3. *We are the Circumcision which worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh.* We rejoyce saith he, and have no confidence in the flesh, the Apostle is there proving that a man cannot be saved by the works of the Law, but only by being found in Christ, Concerning this (saith he) we do rejoyce. As if he should have said, we are glad with all our hearts that we shall not go to Heaven by doing, but by believing, and not upon our own Legs, but in the Arms of Christ. It doth us good to the heart that there is no duty nor service that shall be accepted, but only the Lord Jesus Christ. It is not our salvation alone which makes our hearts cheerfull, but it is this, that it is given by such a means and hand as Jesus Christ is. We rejoyce in Christ Jesus, and have no confidence in the flesh. As by approving sin a man doth make sin his own, and contracts the guilt of it which was done by another: So by the Wills approving of the assent which the Understanding hath given unto the truths of the Gospell, the Will becomes a partaker together with it. Or thus, As a man that doth approve evil, will soon be full of all

unrighteousness, So the will approving what the understanding beleevs concerning the truth of the promises will bring the Soul to be filled with the blessings of it.

Thirdly: Faith doth make the Will to give up it self unto Jesus Christ. And therefore Faith is called a coming unto him: And in 2 *Cor.* 8. 5. *They gave themselves unto God, and then unto us.* You shall understand the meaning of it, if we first consider the meaning of the word ἔδωκαν, [*they gave*] He that gives a thing alters the property of it, he makes him to be the Lord and master of it, to whom he gives it. This is yours do with it what you please, I call it my own no more. So now they gave themselves unto Jesus Christ, and resigned themselves unto him, and would no more meddle as before they had done in working out meritoriously their own salvation. I am not my own saith the Soul, I am thine, Lord I have no more to do with my self, to save my self, than I have to do with that which is another mans to use at my pleasure: I have given my self to thee. And as you may discern the meaning of it by the word [*Give*] So you may by that which the Apostle joynes to it: They gave themselves first to God and then to us. How did they give themselves to the Apostles? They did give themselves to them as their Teachers as those by whom God would reveal the things of him, and the way of practising of the Will of Jesus Christ. Upon this account you shal find that faith is compared to Marriage, where parties give over the right of themselves unto another. Only let me tel you this by the way: That there is an implicite giving. As a man is said to give himself to sleep, and to idleness who doth indulge his own ease, and laies himself softly: That is an implicite giving.

There is an explicite giving, and that is by way of expreſs reſignation: As a man that comes and delivers a poſſeſſion of goods, or a commodity which is bought into the hands of another: Here, take what is thy own. Now in al Faith there is an implicite giving, but not an explicite. I ſay there is an implicite giving: there is an indulgence of it ſelf, and liking what may make it ſelf vile, and what may draw it unto Jeſus Chriſt, though it cannot ſay (as it is true to ſay) before all things I had rather, or do deſire to favor, and wil no more ſeek after the love of any other creature. The explicite reſignation is that which the Saints do come unto: But a man may have faith though he cannot ſay ſo of himſelf. This explicite Reſignation and giving a mans ſelf is neceſſary (but not as this implicite giving a mans ſelf is) unto ſalvation.

Fourthly: Faith as it is in the Will doth make a man to reſt and ſtay himſelf upon Jeſus Chriſt, and to look to no other means beſides him for ſalvation. To reſt upon him. This you have the Scripture oft times ſpeaking. *Eſay* 50. 10. *Let him truſt in the Lord, and ſtay upon his God.* Sometimes therfore it's called in the Scripture (as in *Pſal.* 37. 1.) a not fretting, but being quiet. This reſting brings in abundance from Jeſus Chriſt. I ſay it brings in: For if a touch of him be followed with vertue to heal: If one touch upon dead bones will make life come into the ſpirit, then what will the continued acts of Faith do? This is that indeed which the Scripture cals a life. In *Gal.* 2. 20. Becauſe, though there be many intermiſſions and interruptions, that a man doth ſo reſt as that he is beaten off, yet ſtill he comes unto Jeſus Chriſt again. That is his general courſe, and that wherin alone he takes contentment. In this caſe the Soul ſaith to Jeſus Chriſt in its carriage, I ſay in its carriage, juſt as a man uſeth

to say to one he depends upon, I will look no where else, if you disappoint me, look to it, I have no other friends to supply me, I have none to go unto for relief but you: So saith the Soul. And if it find its self at any time carried to other things, and to rest in them, then it is displeased with it self, and troubled at it self, and never hath quiet untill it makes that void and nothing, which it hath done before.

Then Fifthly: As Faith is in the Will, it takes in what is in Christ, it applies it to its self, according as its need and necessities are. I say, it takes in what is in Christ. All the rest of the acts of faith were but (as it were) carrying the soul to him; This now doth make it inriched by him. As the Cloath lying in the Fat doth receive the color and dye: Or as a man lying in sin is thereby hardened and habituated to do evill: So the Soul by its rest and continuance in Jesus Christ comes to be made partaker of all that is in Jesus Christ. It makes use of him to pardon and to sanctification. When as it is afraid of wrath, it looks up to him: When it's besieged with lusts it sends for help to him. *Without me* (saith Christ) *you can do nothing.* That is, Not only without their being in him, but without their making use of him. Therefore in *John* 3. 21. it's said that he that comes to Christ, hath all his works wrought in God. Wrought in God; How is that? As he goes to God for direction, so he goes to God for strength through Jesus Christ.

*Joh.* 15. 1.

Let me add but this Caution.

That though these five severall acts be done by Faith as it is in the Will, yet you are not to think that they are done in that order that I have propounded them, or that they must be done to so high and notable pitch and degree before a man can receive, for there is so thing of all these wherever faith is; and some thing done of all these, though

it be very weak: There is some love, though it be but a preferring of him to others: And some approving, and yielding of its self unto Jesus Christ, and some resting on him.

I shall only say this one word of Application at this time, and that is this.

## USE

If Faith be a Receiving (as you have heard) Then the sin of Unbelief is exceeding great and very provoking. As our misery is great that we have not only no active power to do good, but we want a passive power to receive good. We are no apter nor fitter to any good work than the stone is fit for a building which can be laid in no place till the hand of the Workman comes upon it and squares it. So the sin of Unbelief is great in this, that it is a denying to receive, or an hardening of the Soul, and making it uncapable as much as in it lies of the things of Jesus Christ. What an abominable proud thing is it for a Beggar that he will not take an alms for himself that hath nothing to live upon, that he will not receive a favor? Yet such is the sin of Unbelief, for Faith is a Receiving. Thou dost as much as say in thy own self, Thy acts of unbelief, have this voyce, Lord I will have none of that which thou offerest; Keep it to thy self; I had rather be without salvation than have it upon such terms, by way of an alms: I receive, I will work for it, and purchase it, and buy it, and not take it as a meer gift. What Prince is able to endure that the condemned person should reject his pardon, and not take it: that he should accept the halter and the block, rather than the Grace and favor tendred to him. We think it modesty and humility not to receive the things of the Gospell that are so glorious

rious: No: But because that faith is a receiving, thou dost throw all these things like dust into the wind, and water upon a stone,: Thou wilt not afford God so much as a Vessell to take in what falls from Heaven into the Souls of men. It is not thy modesty, but thy pride. If thou hast never so much, Canst thou not receive a kindness? If thou be never so well, yet canst thou not be better? Hast thou so great an abundance, that nothing can be added to thee? Say all this if thou darest, and own it before the Lord: Thou must say it, if thou takest the part of unbelief, because faith is a receiving, and unbelief is a rejecting.

## CHAP. XII.

*Object. Faith being a Quality, and so an Accident, can be but in one Subject, and therefore not both in the Understanding and the Will.* Answ. 1. *Faith is one by Aggregation.* 2. *That habit which is in one Faculty formally may be in divers by diffusion.* Application. *By this try whether you have true Faith or no.* *An Objection Answered.*

### OBJECT.

But it may be objected; That Faith cannot be both in the Understanding and in the Will, because Faith is a Grace or Quality, and therefore an Accident, and an Accident is proper but unto one Subject: As sight it only in the Eye; and hearing in the Ear: So Faith is only either in the Understanding, or in the Will; but not in both.

Answ.

*Answ.* For Answer to this in brief.

1. The Habit or Grace of Faith (in the first place) is one; Not simply and absolutely but by Aggregation and Composition of many habits: As two may be in one act, So two habits doth make one Vertue or Grace. Many qualities may subordinately concurre to the making up of one habit or vertue.

It's opened thus.

Beauty in the Body is a Quality, but yet it is composed partly of the proportion of parts, and partly of the healthiness and soundness of parts.

So, Liberality is a vertue; but it is composed of a good disposition in the Will, and also of a moderation in desire after earthly things.

So, Prudence is partly in the Understanding, and partly in the Will ordering a mans conversation. We find it by experience, that when we do believe we do both put forth knowledg, and also good affection or an Act of the Will towards Jesus Christ.

There is a meditation of the Promises, and there is also a resignation of a mans self up to him that hath promised; This we find by experience when we do believe. And we find by the same experience that when we would beleeve we are hindred by the darkness of our minds; and when our Understandings are cleared yet we are hindred by the awkwardness and indisposition of our wills.

Let us love one never so much we cannot trust him except he promise; and not then neither except we have an affection to him as to one that is faithful and true.

2. One habit is in one facilty formally but may be in divers by way of diffusion and disposition. The meaning of it is this. There is a communication or intercourse between the Understanding and the Wil-

Will. One works into and upon the other the work of one is required to the work of the other.

As for example.

Freedom or liberty is formally in the Wil, but it is radically or rooted in the Understanding; for the Wil were not free to choose if it had not a light shewing it the difference of things, what is good and what evil, what does come neer to, and wil not bring it the end that it aims at.

Suppose you therefore (for I will not stand disputing) that Faith be seated only in the Wil; yet it works into the understanding all the acts that I have spoken of, and is not without them. And so on the contrary; so that whether you read or hear faith to be in the Understanding or Will, make no great difference in that, for both shall be satisfied, and there is something to be done by both that you may be made partakers of Jesus Christ.

So I have done with the Doctrinall part of that.

## USE

For the Use and Application of it. If Faith be a Receiving, then by this you may try whether you have faith or not. If you look into Scripture you shal find that the Children of God are distinguished from those that are not born of God by this, that the one receives and the other receives not the things of God. In the verse before my text it's said that Christ came to his own and his own received him not. Not to receive him and to be in darkness is all one (as you may see by comparing the verse together) *He came to his own and they received him not, but they that did receive him they became the sons of God.* By his own is meant the Jews whom God had chosen for his peculiar people and owned before

fore the World; (All are Gods own by Creation, the fulnes of the Earth is his; but these were Gods by a speciall relation and obligation.) And they had received from him Laws and Statutes; and they had professed peculiar subjection and obedience to him, so that they could say, We are thine, Lord save us; yet they who were so different from the World are distinguished from those that are taken out of the World and are the sons of God by Regeneration, thus, *They Received not.*

So you have the Apostle using the self same discrimination in 1 *Cor.* 2. 14. where he tels you that the naturall man does not receive the things of God neither can he, because they are spiritually discerned: But we have the mind of Christ (saies he) So that I say, Receiving does distinguish the Faith that is unfeigned from that that is temporary and historicall.

And as the Children of God are distinguished by receiving, so whatsoever a man gets if not by Faith it's ill come by; Yea he doth become guilty like goods gotten into a mans possession illegally. *Gal.* 3. 7. Received you the Spirit by the works of the Law, or by the hearing of Faith? putting them in mind that if that Spirit (they thought they were of) came to them by the hearing of the Law, it were not the Spirit of the living God by which they could be saved. Therfore try your selves by this. Thou saiest thou hast Faith, Is thy faith a receiving Quality? Somthing that does enable thee to gape and gasp? Does it open thy Soul (too) in reaching after the things of Christ? In plain tearms, Is thy Understanding greedy of knowing? Art thou willing to give up thy reason to the testimony that God gives of his Son? Art thou loth to let the thoughts of Christ pass from thee? Is thy Will inclining and tending to them?

Now for the making out of this, (and I beseech you mark it) of some the Scripture saies barely thus much, *That they received not Christ*, They are shut up under that (As in *John* 1. 11. the verse before my text) *He came to his own, and they received him not.* And, *The naturall man receives not the things of God.* 1 Cor. 2. 14. Some beleeve not, and receive not but they are very neer it. The fruit is neer their mouths, the word (as I may use it) is not far from them. Plainly thus:

There are some that are negative not privative Unbeleevers: That is, they are not Unbeleevers by way of opposition, but by way of omission. They have not denied and said they will not go out to Jesus Christ, but, they are about the matter, and about the matter, till the things of their peace be hidden from their Eyes. Some Persons are neither free, nor are they promised in marriage, but are in treaty so as they cannot admit of another to come to them: So there are some that hold Jesus Christ in hand, cannot endure to think that Jesus Christ should leave them, and yet they come not actually off to the closing with him and receiving him in to their hearts.

As there is a negative holiness, the man can say I am not as this man: So there is a negative unbelief, when as it may be said of men they do not lay hold or receive, but it cannot be said of them that they do reject or refuse.

Sometimes this doth arise from unsensibleness of the want of Jesus Christ: Because we are not sensible of our need of Jesus Christ. And that (I take it) was the case of the hearers who are compared to the high way upon whom the seed fell to whom the word of God came and they minded it not; they gave it the hearing but they forgat it presently.

And somtimes it comes from being taken up with

lawfull

lawfull things as they in *Matth.* 22. would first of all go and do the works they had before them, and they would then come to the Feast. They did not say they would not come, but they could not come then.

Or, 'specially it comes from an unactiveness and slothfulness and listlessness of heart.

There is a kind of Condition of Soul that a man is like the Sea in a calme, that you know not which way it goes; A stillness there is or scarce any motion to that which is good. Think on it. Be it from what cause it will though it arise not from any dislike or opposition to the things of Jesus Christ, yet it is a dangerous Condition. A still liveless spirit is as well a spirit in a dangerous condition as that which is hurried and carried violently with strong temptations to sin. In *Matth.* 21. 30. 31. One saies he wil go into the Vineyard; he granted it to be his duty, but he went not. The Lord gives us thereby to understand that there are some who perish through not doing that which they have a purpose to do, and that which they are convinced is best to be done by them. He that said he would go, and did not; You are not to conceive him to be one that plaid the Hypocrite, in promising to go and yet did not intend it; but in this, that he did not fulfill that which had gone out of his mouth. There is hypocrisie when a man is convinced, and does professe to do the good he does not, Upon that account therefore you see there is a reason you should examine your selves.

But besides; The Scripture does speak of some that contradict the Gospell and word of Faith. In *Act.* 13. 45. the Apostle exhorts them to receive with meekness the word ingrafted that should save their Souls. That does imply that there is an aptness in men to be provoked at hearing the Gospell. How

many are there are wise to evade and exclude themselves from the compass of the promises? that if any thing come neer them to comfort them, by & by some objection or other is made, that so they may be still in their doubts and still in their fears? In *Act.* 13.46. it is said they put away from them the Word of eternall life; even as a sick man puts away the meat and saies he is not able to endure it; So they say, this is not for such as they are, it is too holy for such dogs. And as it was with *Ammon* when he had defiled his sister *Thamar*, he thrust her out of doors and bolted the door against her. So do men do with the things of Christ: put them from them and bolt and bar their hearts against them with a resolution never to beleeve this while the World stands. God opened the heart of *Lidia*, *Acts* 16. 14. she would not open it, but he broke it open by his Spirit.

Yea lastly (my Beloved) There are that do trample under foot the things of Jesus Christ, and instead of receiving of them, count them vile and not worthy estimation. *Heb.* 10. 29. which by many is understood concerning the indisposition of heart that oft times does befall one that is saved afterward. Now then; seeing there are some that do not receive; and some that do contradict and will not receive but slight the things of Jesus Christ; then try whether you have Faith or not, by your receiving.

## OBJECT.

*But you have ranked me in my place; You have set me in the place of those that have not Faith; for I put away mercy from me.*

*Answ.* To that I answer. A Godly man does oft

oft times say nay to God when he wooes him to be saved, and yet afterwards takes it: Puts away the mercy which he is glad on with al his Soul even as a hungry man is of that food which when he was ful he laid by and would not meddle with. When a godly man comes to see what he hath done in refusing and rejecting and disputing against the Grace of God, then his heart breaks, and then he does close with that which he hath rejected. A Godly man doth eat up that which he hath formerly refused. Thou shalt not wash my feet saies *Peter* to Christ: As if he should have said, It is not fit that the Lord of Heaven and Earth should do any such thing for so poor and vile a Creature as I am: But when Christ tels him, *Peter*, It is not the sign but the thing signified that I speak to, and if I wash thee not thou hast no part in me; then he cries, *Not only my Feet but my hands &c.* He is now content that Christ should do that in a great degree which before he could not abide to hear of in the least degree.

## CHAP.

## CHAP. XIII.

*The temper of a man that hath Faith (as considered under the notion of Receiving) doth discover it self in these particulars.* 1. *He is daily purging out corruptions, that there may be room to receive Jesus Christ. Particularly.* 1. *Confidence in the Flesh.* 2. *Living by sense.* II. *He is much in prayer.* III. *He is not satisfied till he obtain all which the Promise is engaged for.* IIII. *He laies hold on every intimation that may give hope, and thereby is raised to great expectation.*

THerefore, to discover to you a little whether you have Faith or no; I shall in a few particulars set forth to you the temper of a man that hath Faith; and I shal keep to this notion of it, as it is a Receiving.

First of all; He that hath this Faith is daily purging and emptying of himself of every corruption of flesh and spirit that there may be room to entertain and receive Jesus Christ. The ground of it is this. Naturally we are ful of al unrighteousnes; (as a Vessel is ful of water that can hold no more) there is no place for Grace. So far as corruption is in us so far it naturally works to take off the heart from seeking after Christ; Even as a Disease takes off the Stomach from meat that is wholsom: That therefore Jesus Christ may be received it is necessary that the heart be daily emptied that there may be room made for him. But besides that, Faith doth breed a hope and expectation in the Soul of great

great things; and therefore Faith sets the Soul on purging that so it may be capacious of those things.

Faith is called a Holy Faith. And we are said to be sanctified through Faith. In *Acts* 26. 8. As the things that were sanctified were separated from common use to a holy one: So now the Soul that before was common; Common for the thoughts of the World, and for the lusts of the flesh, Now is dedicated (if I may so express it) to God. It is like a room that is lock'd up and kept only to lay the things of Jesus Christ in. Grace does come into us, not as into a Subject for that is free and fit the receiving of it; but it comes into us as life comes into a dead body; Or as light comes into the dark Air. There must be first of all a putting out of the strong man and of sin, before there can be a putting in of Jesus Christ. It's one thing to purge sin out of us and to mortifie it because it does keep good things from us; and another thing to purge it out that we may receive Christ in the room of it. A Hypocrite may purge out sin because it keeps out good from him; but not to this end, that he may receive Jesus Christ; for naturally he hath no knowledg of him, 1 *Cor.* 2. 14. The naturall man perceives not the things of God, neither does he 'count them so good; for they are not so suitable to him as the waies of sin. As a man to be eased of a bad and troublesom neighbor, wil turn him out of doors and let the house stand empty: So, (rather than perish) an unregenerate man will turn sin out of doors, but he will not let Christ dwell there, for he will trouble more a great deal. A Beleever mortifies corruption that there may be a place, and room for Jesus Christ and all that he brings with him. Therefore, as both the Understanding and the Will (as you hear) are active in beleeving: So, a Beleever purges both; the prejudices and false reasonings

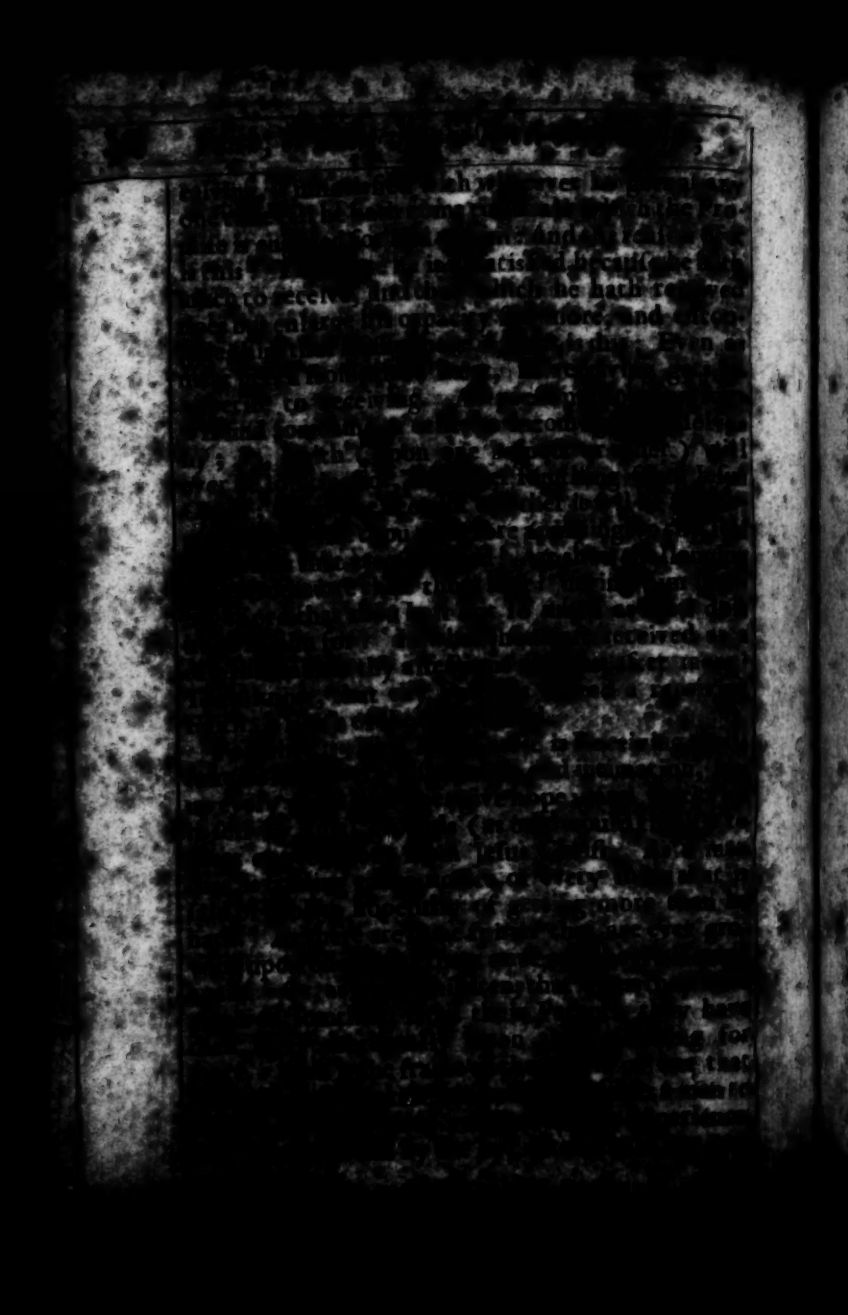
reasonings that are in his mind, and the distast and carnalness of affection that is in his Will. An unregenerate man he hath a combate within him but the combate is not between Grace & Sin, but it is one faculty combating against another. The whol Soul does not strive against sin; but the Understanding would hate, but the Will (for reasons) will not let him hate. So in like manner in mortification; An unregenerate man does not purge all the parts and faculties of his Soul, but some: and therefore his affections are bad though he have light: and if his affections be hot, yet he hath not light in his Understanding. Therefore, Do you endeavor to cleanse your selves from all corruptions? Does the hope you have of receiving Christ purifie your hearts, or put you upon the endeavor of purging your hearts daily?

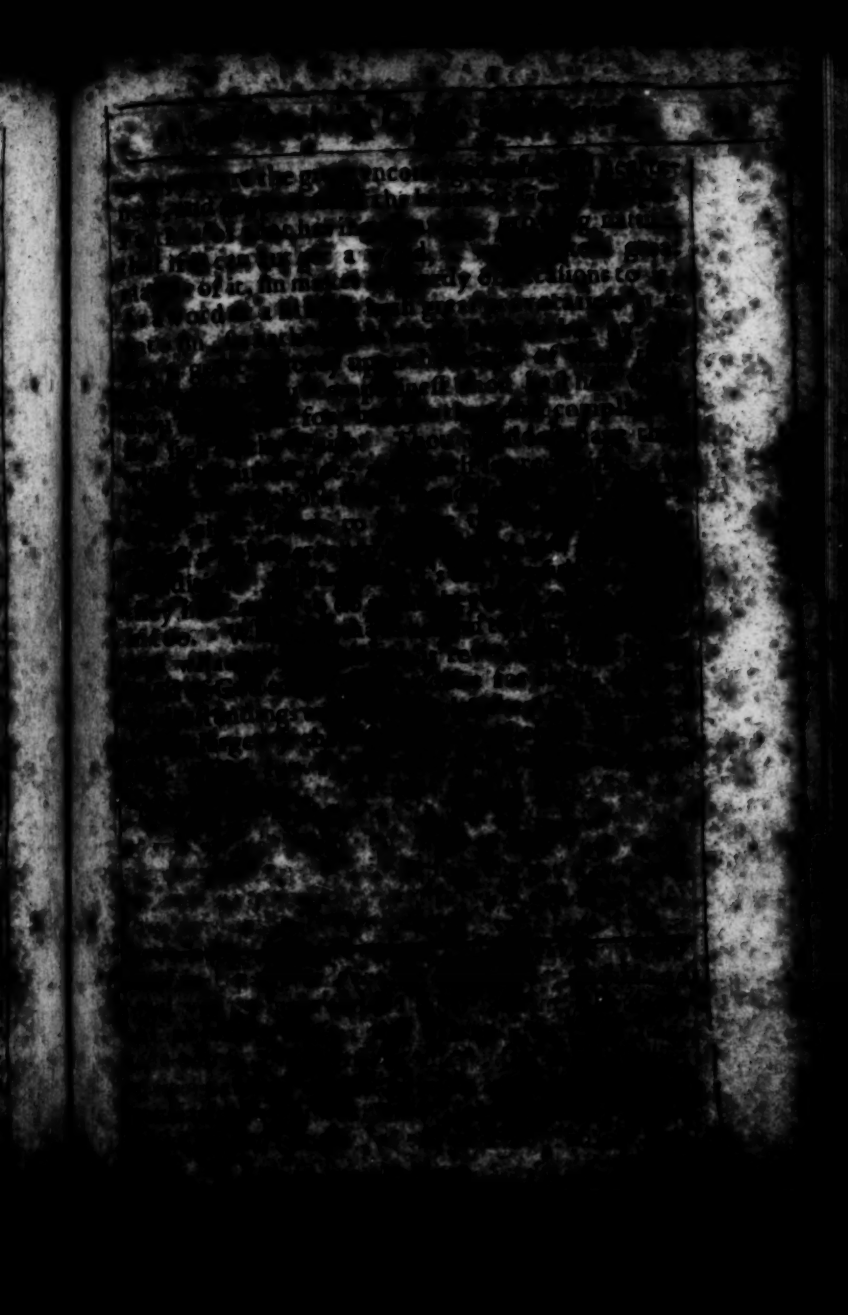
There are two particular sins upon which the Grace of Faith (as it is receiving) does work to the ejecting of them: and the one is, Confidence in the Flesh: and the other is Living by sense.

1. Confidence in the flesh or in any thing a man can do: Therefore somtimes the Saints of God are afraid to lok back upon the actions that hath been brought forth by them in any beautifull manner least their hearts should be ensnared by them and they are abhorring themselves even when their waies are pure, he abhors himself as to justification when he does the best duties in the best manner he can. We have no Confidence in the flesh; that is, we would have none, we cannot endure that. Other sins we fain would have mortified, but this above all other.

2. And again, They live not by sense. 1 *Cor.* 5. 7. *We walk* (saies the Apostle) *by Faith,*

and





*Answ.* To that I answer, If we beleeve not, that is, if we beleeve not some particular Promise, and at some particular time, God will abide faithfull: for if you observe the place, it speaks concerning suffering times, and this Promise, viz *That if we suffer with him, we shall also raign with him.* A man may come to the stake, and to his Grave, and yet notwithstanding want a perswasion of this. A man may dy by his act of affiance, and yet have no perswasion of what assistance he shall have in his sufferings: But if a man beleeve not, that is, not at all, then nothing is due unto him. Mark the Text again. God saith he is faithfull. Therefore his faithfulness supposeth his Promise. And his Promise supposeth our Faith: for he is ingaged to none but to them that beleeve. Therefore though God abides faithfull, yet the meaning is, though we question this and that act, this and that time, yet if our hearts remain faithfull to God and his name, we shall receive the things that are promised. Therefore let me speak unto you, and unto you especially that can settle upon any work, but the work of beleeving, that are easily perswaded that the Promises belong not to you, nor the mercies which are saving, with a small hint and insinuation you are discouraged and disheartned: Let me speak unto you that are ready to deprive your selves of every sweet morsell which the hand of the Lord reaches out to you, who say within your selves, when I am thus, and can do thus, then I will beleeve and go unto Jesus Christ. You must come unto this (if you will have any thing from the hand of Jesus Christ) to beleeve. You must lay down your reason and your sense, and you must put your selves to this question.

Ask thy own heart whether thou wouldest have Jesus Christ or not? If thou would have him and the

things that are his, then tell it, that it must believe, for there is no way to receive, but by believing. Therefore let me give this counsell to thee, Spend that time in drawing and urging thy Soul to go to Jesus Christ, which thou doest in disputing thy right and title, and in answering objections and doubts. Instead of making out a reflect act of Faith or assurance, go directly unto the Lord Jesus Christ. And mark the reason of it. Faith it gives a title and the possession of the inheritance. It's a receiving. Now mark. Be sure that thou hast a right: If thou hast a Faith that is alwaies having and craving and longing and hankering after the things of Jesus Christ, it is right.

And again, Though that every Commandment of God be to be obeyed, and none ought to be more carefull of holiness than he that is justified by the righteousness of another and by the Faith of Jesus, I say none ought to be more carefull of a holy life than a Believer, yet spend thy time (mark what I say) and thy spirits first in receiving and getting Jesus Christ. Go not this way to work, when thou findest thy self to be so and so, then thou will believe; because thou art holy, therefore thou goest to Jesus Christ, But go to Jesus Christ that thou maiest receive holiness from him, for Faith is a receiving. As eating a mans meat, takes up a great deal of time, yet there is no time lost, because it fits a man for his work afterwards. So the fitter thou will be to all the works of sanctification, the more time thou spendest in receiving and eating of the things of Jesus Christ. It is wisdom first for a man to get in a fulness, & afterwards to live answerable unto it. Why dost thou think of thy sanctification when thou hast not received him that must make thee holy? Assure thy self, it cannot be but all the things thou goest about will grow dead because

thou

thou hast not wherewith to maintain them. All thy motions are but like a Wheel, which is hurried by a violent motion, but having no spring in its self, in a little while it will grow dead. And assure thy self that thou shalt not lay a ground of Faith by doings. Doings may lay a ground of assurance, but not a ground of receiving, or going unto Jesus Christ. It is true, Many things are to be done, as well as beleeving when a man would receive. A man must ask, that he may receive, *John* 16. 24. And a man must be mortified that he may receive. *Ye ask and receive not, because you ask to spend upon your lusts*, Jam. 4. 3. And a man must be humble, *Jam.* 4. 6. *God giveth Grace to the humble.* And the Ordinances must be attended, even every of them, for it oft times falls out, that that Ordinance which is neglected, is that by which God will convey himself. But the Ordinances are but the Vessels in the hand of Faith, the [illegible] Bucket which Faith doth let down, or [illegible] which Faith doth suck. The Receiving, is still by Faith. *Heb.* 4. 2. And therefore the word profited not, because it was not mixed with Faith. And the Text saith, *If they praied and beleeved, they should then receive.* It's true, there are a great many Graces that must be in the man that receives any thing from Gods hands, but they are all but the attendants of Faith: They are necessary unto Faith, Not for reception, but by way of presence: As the Eye alone sees, though it cannot see unless it be joyned to the other members of the body [illegible] receives, though it never receives [illegible] joyned with other Graces. [illegible] Graces are required unto Faith, Faith [illegible] To pray acceptably. If we are to pray with humility and submission, Faith will [illegible] [illegible] is [illegible]

diſpoſe and inable the heart to every thing that God requires.

Beſides you know how a man that is touched with covetouſneſs and the love of the world wil bow down himſelf and deny himſelf much, and become baſe that he may heap up riches together. So wil a man when he hath once gotten Faith. He wil pray earneſtly, and go from ordinance to ordinance, and ſubmit to any condition that the ordinances of Jeſus Chriſt require at his hands that he may ſerve God and be ſaved. And therefore again and again I ſay, If you wil receive any thing you muſt beleeve, elſe there is no way for it. If you wil ſtand reaſoning and diſputing and debating, and if you wil have things cleare to you that you are a child of God, before you beleeve, you wil have the matter put to ſuch an iſſue as God brings a man never into. God never gives his love to a man, but by beleeving, becauſe beleeving is a receiving.

## OBJECT.

*You wil ſay unto me, This is hard quarter, and hard termes, that we can have nothing but only upon truſt and upon beleeving.*

To this I anſwer the commandment of faith is nothing ſo hard as the commandements of ſin are. *They that ſow to the fleſh, ſhal* (ſaith the Apoſtle) in *Gal.* 6. 8. *of the fleſh reape Corruption.* They ſhal never have any thing in hand or to receive after this life, but tribulation, ſorrow, and anguiſh. Thy faith aſſures thee; Or thou mayeſt be aſſured that faith wil give thee a good title, & ſomething while thou liveſt, and be ſure to give thee honor and glory and immortality hereafter. *Thou*

art saved by faith, saith he, It is the gift of God. This is true indeed, It is a hard matter to beleeve. But the hardnels doth not arise from it self, but from us. As it is hard for a sick man to get down either meat or medicine. But it is not because there is neither a passage open and free, or not because the meat is not good, but because he is sick. So thou shalt find the reason of all this difficulty to be in thy pride: Thou advancest thy reason and sence against the commandment and law of the Gospel. And therefore it is hard unto thee. It is hard, but it is but so in the beginning, Like meat, when it is first eaten, doth bring a kind of dullnes, & heavines but afterwards breeds spirits and strength. It is certain my beloved it is the smallest thing that can be required for the receiving any thing at the hand of God: for you are passive in it, you are made to receive. As a ball that is thrown against the ground is made to rebound upwards. There cannot be less required then faith to the receiving of any thing. For,

Take it as it is in the understanding: The receiving a testimony doth not so much require the use of reason, as a good report and esteem of him that speaks. I say, the receiving a testimony is an artificial argument, and requires not so much the knowledg of the things, as of the person speaking.

And Take it as it is in the Wil: and it is a leaning: and that rather imports weakness, then strength, rather debility, then ability.

And lastly, Whereas thou complainest it is hard to beleeve, yet if faith be a hard thing, yet it is a receiving. Though it be a toyl and a difficulty, it is but in taking of things that are precious and good

which

which wil inrich thee. What man ever complained of the hardneſs of telling Gold, and receiving Jewels and things of worth which were given him out of the treaſure of him that is rich. Men take great toyl, and run great hazards into far countrys to receive. Thy receiving is better and more certaine. Thou ſhalt receive ſtrength by the receiving of Chriſt, to receive more. Faith doth not only give a man the things promiſed, But as walking makes a man able to walk, ſo beleeving makes a man more able to beleeve. Having once received ſomthing from the hand of God, thou haſt thereby ſecurity given to thee that thou haſt nothing behind but what ſhal be accompliſhed. As he that hath received but part of a Sum, hath an evidence there by that the reſt is due. And therefore I beſeech thee, becauſe that faith is a receiving, incourage thy ſelf unto beleeving: Incourage your ſelves unto it. And that you may do ſo,

1. Lay open and keep before the eye of your Soul the many and glorious things which are to be received. Meditate upon the excellencyes of Chriſt & the portion that he brings: His portion: Both in regard of relation, ye ſhal be the ſons of God: And his portion in regard of eſtate or inheritance, for al things are yours. The preſence (you know) of an object doth ſtirr up the faculty and the power in it, which lay (as it were) before dead and ſtirred not. *Joſhua.* 7. 21. *I ſaw* (*ſaid* Achan) *the Babiloniſh garment, and I luſted after it, and took it.* As Sin prevails by its preſence: So the way for Jeſus Chriſt to prevaile, is to ſtand continually before thee. When thou haſt therefore looked unto the promiſes, and looked into the ſtory of what is ſaid concerning Jeſus Chriſt, and what he wil do for thoſe that are united to him, Then come and aske thy own ſoul, whether it wil have none of theſe

Then come and tel it that al theſe are to be had, and it may take of them freely, though it can do nothing for them, nor returne ſuitably to them. The Apoſtle (to get men unto faith) ſpreads abroad the Goſpel and the things of Jeſus Chriſt. Thou muſt preach unto thy ſelf, the ſelf ſame doctrine if ever thou wilt beleeve. Thy ſins be before thee, and death is before thee, and hel is before thee: And thou ſeeſt by experience that that takes up thy thoughts and thou canſt do nothing elſe but only lament and bemone thy condition. If thou ſet'ſt Jeſus Chriſt before thee alſo, thou wilt be as much taken with him. For certainly there is more Taking in his excellencies, then there is cauſe of terrour in the other.

2. And again, Since faith is a receiving, convince thy ſoul that it cannot live, nor be, unleſs it hath theſe things which faith helps unto. Pardon muſt be had. Juſtice wil not be ſatisfyed though thou ſhouldeſt fulfil al the commandments of God to the utmoſt, and never breakeſt them in the leaſt. Al that is due for the preſent, and there ſtil remains an old ſcore for the time paſt that God wil reckon with thee for. Thou art not able to make God amends of thy ſelf. Live of thy ſelf, thou canſt not, therefore thou muſt receive. *Acts*, 4. 12. *There is no other name given under heaven whereby a man can be ſaved, but only the name of Jeſus Chriſt.* And if a man (peradventure) wil be loth to take of others as long as he hath wherewith in his own hands, or his friends hands, But when he ſees he muſt either take of alms, or ſtarve; and go on begging, or die, Then he wil go. That is thy caſe. Thou muſt receive from Jeſus Chriſt, or Starve. And thou canſt not receive the things of Jeſus Chriſt but by beleeving. As a Parent ſaith to a Child

a Child that is peeviſh, and untoward, and that will not eat his meat; Faſt, ſaith he. So there is nothing to be looked for from Jeſus Chriſt if thou beleeveſt not, but fiery Indignation. And if thy heart would go to take contentment in the things in the World, Say to it, Now take Jeſus Chriſt, or nothing. What good will they do thee unleſs thou takeſt Jeſus Chriſt? For they will not abide in the latter end, but then thou wilt have ſorrow.

Thirdly, Conſider that nothing is required of you, but meerly beleeving. I reaſon thus:

If Faith receives al, then you muſt not look to have Grace without Faith: but to have Grace, by Faith. In order of nature, Faith is before them, and your eye muſt be moſt upon that, and your care of that. As the Text ſaith in *Math.* 6. 33. that if a man ſeeks the Kingdom of God all other things ſhall be added together with it. So I ſay, if you look after Faith, your heart will be humble, and ſtoop to the condition which Faith reveals to you, and you will part from all ſins which have ſo great a place and intereſt in your affections.

And Laſtly: Lay the Commandment of God upon thy ſelf. This is the Commandment of God that you beleeve, 1 *John* 3. 23. This is the charge of God that you take and receive, and drink of the Water of life freely. Be thou what thou wilt be: Thou art under his Commandment. If thou art not, what needeſt thou fear his threatnings? He wil do nothing unjuſtly, He will puniſh none but his Subjects. If thou art his Subject, then thou art bound to obey.

Object

Object. *Thou wilt say thou art sinfull and vile above measure.*

*Answ.* But will thy sinfulness exempt thee from Obedience? This is his Commandment, that you Beleeve, 1 *John* 3. 23. Therefore come in the authority of the great God, and speak unto thy Conscience, and say, Conscience, I charge thee in the name of the great God, whose wrath thou tremblest at, I charge thee in his name to go to Jesus Christ and beleeve. What wicked hearts have we, which needs so much perswasion to receive, when we die if we do not receive? How much ado is there with our hearts? How much are men encouraged by their hopes to receive? Saith Christ unto his Disciples and Apostles, *Go and stay at Jerusalem, and you shall receive the Gift of the Holy Ghost,* Acts 1. 4. And yet for them to go to *Jerusalem,* was to go into the Lyons Mouth, and into the fire as it were, where their greatest Adversaries were: But they will go that they may receive. That was but the Gift of the Holy Ghost: And this is the Grace and fellowship of the Holy Ghost. Know, when thou art once a Beleever, thou art put into the Paradice of God, wherein all the Trees of God are full of Fruit, and thou maist pluck where thou wilt. Faith is a Receiving. Know, that when thou beleevest, God turns thee loose into his Treasury, and bids thee take where and what thou wilt. Take the Covering or Righteousness of Jesus Christ to cover thee. Take his Spirit for guiding and directing thee. The Lords Supper runs by way of Commandment, Take, and Eat. As if he should have said, If there be any thing in Jesus Christ better than another: As a man saith at a Feast, If there be any thing you have a mind unto,

to, you have leave to take; forbear it not: So the Lord commands you to take and eat. This is your Condition. A man encourageth himself in the World with this, That though he spends many hours, and much time, yet he shall get that with which he shall do good at last. Many a man is drawn by this, That when he hath gotten this, then he may attend, and do good. Let the same argument perswade you to beleeve: That if you beleeve, you shall receive.

*Object.* But you will say unto me, *I have beleeved, and yet not received, but I am barren and empty.*

*Answ.* 1. Thou saist thou hast not received. God saith otherwise: *Every one that asks, receives, Matth.* 5. 42. And Faith will not spare for asking. For in the Scripture, in one place it is said, *He that beleeveth, shall not be confounded,* 1 Pet. 2. 6. And in another place it is said, *He that calls on the Name of the Lord, shall not be confounded,* Rom. 10. 13. Because Faith will be crying and asking. As soon as it is in the heart, it will cry as a new born Babe, in 1 *Pet.* 2. 2. Every one that asks, receives, saith God; and thou wilt be judged by thy own heart and mouth. As he said to his Disciples; You have been with me so long, and have you wanted any thing? No, say they. So let me ask thee this question; When didst thou ever beleeve, and hadst not hope in him? When didst thou ever trust in him for any thing, and that he did not make it good? Did he ever disappoint thee? But

Secondly, There are divers waies of Receiving. A man may receive an Estate by receiving Security of that Estate, when he hath good Bond, and Persons bound unto him for it. Hath not God given thee

thee his Son? And hath not God ſpoken unto thee through a promiſe, and paſt his word that thy Heart hath been inlightned, inlivened, and cheered in the Meditations of it?

A man may receive you know by way of equivalency. As for example. If a man doth not receive ſo much in ſpecies, in money, yet he may in worth, in Jewels or other things that wil amount there unto. Do but look over all thy ſmal Sums, all the many mercies wnich thou haſt received, And ſee if they amount not to what thou hopedſt for? It may be thou haſt asked comfort, and God hath given thee Grace. This was but a bill of exchange. Thou haſt asked that God will fill thee with joy, and God fills thee with humbleneſs. Here is but an Exchange. Thou haſt received all this while. It may be thou wouldſt fain have Gloried in him, and it may be God gloried concerning thee. As God ſaid concerning *Job*. There is not ſuch a man in the whole Earth. God may ſay of ſuch a one, though he hath nothing but Tears to Eat, and nothing but Bitterneſs and Anguiſh and Sorrows, *Yet he loves my waies*. Here is a receiving. Know that Faith is ſuch a receiving, as a man that receives an infection, which he doth not feel for the preſent, but it may be he feels afterwards. And the Reaſon is this. Becauſe that Faith principally receives as it is an act of the will. And if it did receive principally as it is an act of the underſtanding, then a man could not have any thing, but he ſhould know it, or be near the knowledg of it. But ſince that receiving is by the will, he muſt have the ſpirit of God to make known to him the things that are freely given him of God. As the Apoſtle ſpeaks in, 1 *Cor.* 2. 12.

Now having anſwered this, I beſeech you, Lay both hands (underſtanding and will) upon the

Lord

Lord Jesus Christ. Gather in with both faculties. Rest not til your understanding be filled, and your will be satisfied. What ever it is which you want, Christ hath. What ever you would have from him, you must either have from him upon price or merit, And you have none: Or you must have it upon gift. Either you must receive it as an almes, or as a debt. A debt it is not to you, but only as you beleeve. When you do receive it as an almes by Faith, it is sweetest, and you shal receive most. The case stands thus. Either you must yield to God, or God to you. It is fit you should yield to him. Why should not the Cistern receive from the Fountain? The Creature from the Creator? It cannot stand with his honor to yield to you, that is, upon any other tearms to give you any thing, but barely as an almes. If you will not part with your honor, (as you must, if you do beleeve) know, God will not part with his honor, as he must, if he gives any other way then by beleeving, for Faith is a receiving. And it is fit he should uphold his glory as the Fountain of all that good which the Creature hopes for,

## CHAP. XV.

*Receiving denotes Passiveneß. This proved as to beleeving. I. In that Faith is not of or from our selves. II. In the very act of Faith, whereunto we are inabled by God, we act as little as possibly can be. This appears if you consider. 1. The opposition which is in us to beleeving. 2. The Nature of Faith it self. And that as it is an act either of. 1. The understanding. Or, 2. The Will. 3. Who are beleevers. 4. Even the Saints are sensible of a power making them to beleeve.*

I Have already as you may remember spoken of Faith, as Receiving doth import and imply a getting an actual possession of that which God promised and gave unto us in the purpose of his Grace through Jesus Christ. Election gives all. The promises declare what is given, and ingage God to make it good: And Faith receives all. In Election God resolves what to do for us: The promise gives it under his hand: And Faith puts it into our hands. Of this I say I have largely spoken, and shal repeate nothing, but go on to what remains.

As Receiving implies and imports a getting into possession what was out of possession before.

So it denotes passiveneſs rather then action: That is, A powerful virtue in him that gives, rather then any such thing in the receiver. Such a passiveneſs Receiving hath in our ordinary speech. As when we say an Army received the charge. We mean

mean they ſtood out and bore the force and ſtrength of their adverſary, they did defend themſelves. So in the Scripture, *James*, 1. 7. *Let not ſuch a man think he ſhall receive any thing from the Lord.* In 1 *Pet.* 1. 9. *Receiving the end of your Faith, the Salvation of your Souls.* In *Heb.* 6. 7. The ground receiveth bleſſing from God. In all theſe places Receiving is of paſſive ſignification, noting ſomthing of action and excellency in the behalf of the giver but little of the ſubject at the firſt hand. In all the paſſiveneſs of underſtanding beings, there is ſome kind of action. For the Soul is not paſſive in the ſame manner, that a tree is unto the Ax that hews it: or as a ſtone is unto the inſtrument and hand that cuts and carves it. Our Lord Jeſus Chriſt is ſaid to have ſuffered, yet even in that ſuffering, *He laid down his Life* (you know the Text ſpeaks) and he was obedient. A man is not converted unto God as a ſtock, or as a ſtone, but aſſoon as any Grace is given and infuſed into him, immediately at the very next apprehenſion, or upon his receiving the Grace, you muſt ſuppoſe the Soul acting, and moving, and ſtirring toward God. So it is in beleeving. Aſſoon as Faith is infuſed, ſo ſoon doth the Soul move toward God in Jeſus Chriſt. So that when I ſpeak of the paſſiveneſs of the Soul, you are not to underſtand it as altogether without action. But the Soul is ſaid to be paſſive, becauſe it is firſt wrought upon, before it can work any thing that is ſupernatural. The act of the Soul is not of it ſelf, but from another. And there is more for degree of the vertue of him that works upon the Soul, then there is of any inward form and principle or habit in the Soul. But I ſuppoſe the diſtinction of active and paſſive obedience is not ſpecifical, but gradual. That is, that could not be called obedience wherein there

*Phil.* 2. 8. *John*, 11 15.

was not some, though not so much willingness and subjectiveness, as there is bearing, Christ is said to suffer, not because he was not active, but because that the hand of the Lord was heavy upon him. And at that time there was more displeasure shewed by the Father against Christ, then there was put forth of the vertues of our Lord Jesus Christ: For that was the vail both of the God-head, and of the Man-hood. Now according unto this sence, beleeving is a receiving, and notes passiveness. The Soul doth go unto God through Christ, but that going is more from the power of God then it is from the habit of Faith. It is more from that spirit of our Lord Jesus Christ, then it is from that created quality, which we call Beleeving. We do beleeve, but we are made to beleeve. 2 *Cor.* 5. 5. He that hath wrought us hereunto is God. Wrought us hereunto. Even as the Clay is wrought by the Hand of the Potter into this or that form, as is pleasing to him. So in *Philip.* 3. The Apostle expressed his passiveness. *If by any means I may attain unto the Resurrection of the Dead.* And apprehend that for which I am apprehended. But more especially in *Gala.* 4. 9. The Apostle doth correct himself for saying so much as this, That they knew God. After that they knew God, or rather were known of God. By knowing of God, he means beleeving. By his knowledg shal my righteous Servant justifie many, saith the Prophet *Isa.* 53. 11. And yet we are justified by Faith. When the Apostle had said, they knew God (as Faith indeed doth give a man an apprehension of him) because this apprehension or knowledg of him is in the light of God (God makes known himself, and gives that whereby he is made known) he corrects himself therefore, and saith, I should not have said that I know God, but rather that I am known of God.

*John,*

*John*, 3. 21. It is given in as the note and tryal of the Hypocritical work of the distinction between true Grace, and that which is not true Grace but counterfeit, that that which is true and good is wrought, and wrought in God. That is, it is wrought by God. As the Preposition *in*, in, is used in the Scripture. So that is said to be wrought in God, the power and vertue whereof comes from God. All actions consist of their cause, and objects, and ends. Now as God is to be the object and the end so also to be the cause and the worker of all our actions. Wrought in God. You all know that Faith, it is a Spiritual Life. In *Gala.* 2. 20. I live by the Faith of the Son of God. You know that by Faith you convert and turn to God. For it is our answer in our calling. Now both our life and our motion to God, is from God: But most plainly in 2 *Cor.* 4. 13. The Apostle speaks to this purpose, *Having* (saith he) *the same Spirit of Faith, according as it is written, I believed therefore have I spoken, we also believe, and therefore speak.* As the Apostle saith in 1 *Pet.* 1. 11. That whatsoever the Prophets spake, the spirit spake in them. It was not they that spake, but the Spirit of the Father that spake in them. So the Apostle gives the Reason why he did deliver that Doctrin to the Corinthians, because saith he it was suggested unto me by Faith, and if you ask him how he came by that Faith, he saith he had it by the Spirit, It was not so much the Grace of Faith, as it was the Spirit of Faith which made him both to believe and speak. It is indeed, we that do believe. As the Prophets Mouth, and Lips, and understanding were all used by the Spirit of Prophecy, But as what they spake, was put into them: So what we do when we do believe is from the Spirit of Faith. *Having the same Spirit of Faith, We believe* (saith the Apostle)

and

*and therefore ſpeak.* Beleeving is our act, but its by his vertue. And that I may open this more plainly to you, I ſhal inſiſt upon theſe three Particulars.

I. That that Faith whereby we do beleeve, is not of, or from our ſelves, but we receive it.

II. That in that act whereunto we are inabled by God, we act as little as can be, but are acted. We are rather Receivers then doers.

III. That though we do beleeve never ſo little, yet the leaſt degree of Faith will give us Jeſus Chriſt, and all his priviledges. As many as received him, had this dignity, (ſaith he) to be the Sons of God, though they did but receive him.

For the Firſt of theſe.

I. We cannot of our ſelves beleeve, or receive Chriſt. Therefore Faith is ſaid in *Ephe.* 2. 8. To be the Gift of God. Not of our ſelves, but through Grace ye are ſaved through Faith, and not of your ſelves, it is the Gift of God. He laies no more upon Faith but only this, that it was the means of our Salvation. God was the cheif and principal and efficient cauſe, ye are ſaved through Faith, but even That, you have not of your ſelves. In *Coloſ.* 2. 12. Its called the Faith of the operation of God. Even as the Heavens are ſaid to be the work of his Hands, and the Firmament in *Pſal.* 19. 1. That is, none could do and frame ſo glorious a thing beſides himſelf. We are not able to add one degree unto our Faith, when we have gotten it: and therefore we cannot obtain of our ſelves the leaſt degree before we have it. It is far more eaſie for a man to increaſe a ſtock, then to get it. In *Luke*, 17. 5. The Diſciples come and Pray, *Lord increaſe our Faith.* Our Lord tels them by and by a Parable, that a Maſter doth not uſe to bid a Servant when he comes from the feild to ſit down, but

*Luke*, 17 7. to the tenth.

to

to waite upon him til he hath ſupped, and he thinks not that the Servant hath any praiſe due unto him becauſe he waites for his meat, and waites at home, as well as abroad. And he makes this Concluſion of it, when you have done all you can, ſay you are unprofitable Servants. This being ſpoken upon their deſire of the Lords increaſing of their Faith, it holds forth thus much, that Let us uſe al the means that we can for the getting and the increaſing of our Graces, yet that is a work which we ſhal never do of our ſelves: We ſhal not move God to any thing, nor do any thing that ſhal be an addition to what God hath done. Now if we cannot add to the leaſt degree of Faith, then much leſs can we get the firſt degree of Faith. I ſay beloved we cannot receive Jeſus Chriſt: For there is no room in our Hearts naturally for him. All the faculties and places and capacities of our Souls being taken up with ſin and ſelf and with Satan. In *Rom.* 1. 29. We are (naturally) ſaid to be filled with all unrighteouſneſs. We are born into the world as ful of ſin as we can hold. It is true we add to ſin, but it is becauſe our capacity to ſin is made greater by ſin, but as great as it is, it is filled. But we are ful of ſin, and therefore their is no room for Jeſus Chriſt. And if their were any room in our ſouls fit for Jeſus Chriſt (it being undefiled) yet we have no Heart unto Jeſus Chriſt. He came to his own, and his own received him not. Ye will not come unto me that ye might have life. Yea, We cannot naturally but refuſe to let Jeſus Chriſt reigne over us. For naturally ſin hath our affections, and is unto us as our ſelves: A ſecond nature: and nature labors to preſerve its ſelf, and therefore cannot but oppoſe Jeſus Chriſt, For his work is to take away ſin: Behold the Lamb of God that takes away the ſins of the world.

*John*, 1. 11.

*John*, 5. 40.

There

There are ſome material preparations unto faith (as they are called) whereby divers things that hinder Faith, are removed in ſome meaſure: And theſe are in the power of Nature. A man may be in his Natural condition, and have knowledg, and yet that knowledg doth remove away ignorance which is a great hindrance unto Faith.

A man in his Natural ſtate may be troubled for his ſin, and yet that trouble for ſin doth take away pleaſure in ſin; and that pleaſure in ſin is a hindrance unto Faith.

A man while he is in his Natural Condition may be in fear of the Judgments of God, and thereby have the boldneſs and confidence of his preſumptuous ſpirit ſomwhat abated.

Theſe preparations, theſe preparations I ſay are in our power. But for al theſe a man may never beleeve upon Jeſus Chriſt, he may for ever be a ſtranger to him. Theſe preparations are not unto Faith, as degrees of heat are unto fire. There is not a neceſſary connexion between theſe and beleeving: for a man may have them, and periſh, as you know *Judas* had. Much leſs are they the laſt diſpoſition which immediately goes before Faith: and leaſt of all are they thoſe things which get any thing at the hand of God. But that which indeed doth prepare unto Faith properly, that comes from the Spirit of Faith alone: And ſo it's ſaid in *Acts* 16. 14. That the Lord opened the heart of *Lydia* to attend unto the things which were ſpoken by *Paul*. He opened her heart, that is, he opened her underſtanding to apprehend them; he opened the things themſelves that ſhe might look into them; he took away the prejudices that were in her thoughts againſt them: She had (by divers waies) her heart ſhut up againſt the Apoſtles Doctrine, even as a door in a Caſtle is barred that it muſt be broken open: but the Lord broke

broke al thoſe bars. Such thoughts as theſe were in her ſelf: That if ſhe ſhould receive ſuch Doctrines, ſhe ſhould make her ſelf to be by and by, the But of perſecution: All would forſake her, and ſhe muſt take up the Croſs: ſhe muſt leave that way of Worſhip which had been in uſe among her Fore-fathers; nay, ſhe muſt beleeve upon him to ſave her, that could not ſave himſelf. Whatever prejudices there were, the Lord took them from her; ſhe was not able to break one of theſe bars, nor to lay down one of theſe thoughts. And therefore there is no other preparation required unto Faith, than what comes from the Spirit of Faith. As may appear by this:

If there be any preparation required of us, we ſhal never know where to get or find it: For if we ſhal run unto this Grace, and that Grace, there muſt be a preparation unto that, for that is Grace; and unto that preparation there muſt be a preparation, for that is grace. And where will you find it? Go to thy Underſtanding, and there it is not; and unto thy Will, and there it is not; and unto the Conſcience, and there it is not: You will find that it cannot be formed by any principle in us, but by the ſpirit of Faith. But as Faith is the gift of God, ſo we can beleeve of our ſelves, and we cannot but through him beleeve. We reſiſt, but he overcomes our reſiſtance: We have no good will, but he works in us to will and to do, *Phil.* 2. 13. Therefore the Apoſtle ſaith that we are made to beleeve (in *Eph.* 1. 18, 19.) as Jeſus Chriſt was raiſed from the Dead. It was impoſſible that Jeſus Chriſt ſhould be held in the Chains of Death; and it's impoſſible that the Soul ſhould be held in the chains of Unbelief, when God comes to work Faith: that as the Apoſtle ſaith, 2 *Pet.* 1. laſt, *No Prophecy came in the old time by the will of man; but holy men*

*Eph* 2.8

*of God spake as they were moved by the holy Ghost:* The same word which the Apostle *Peter* speaks of Prophets, that they cannot but speak what they receive from the Lord; So neither can that heart but beleeve unto Salvation which God works upon.

And this takes not from the freedom of man, nor from the liberty of his will: For this necessitates a good will unto him. And if it did not, truly it were better for us to want our wills, than for God to want his will: And it's better for us to be saved in a way which we understand not how it should stand with our liberty, than to be left to our liberty to choose the way of our Salvation: But that is but by the way. Faith is a receiving, and we receive this power from the Lord himself to receive. We are passive in it.

II. But Secondly, (which is a thing that I do a great deal more aim at) In that act of Faith whereunto we are enabled by God, we act as little as possibly can be: there is as little done by us as may be, as little a touch (as I may say) as is imaginable. The grace of Faith is usually at the first but as a grain of Mustard seed. But suppose it to be given at first Conversion in what degrees you please (unto ten degrees) yet that grace acts us, or takes as little hold on us as possibly may be. The Spirit doth take fast hold of us, and we by Faith take fast hold of Christ; but though the hold be fast, yet the hold is but little which Faith takes on us. Suppose a man that hangs sure, but hangs but by one hand, and by one finger: or suppose a thing that is joyned and glued fast unto another, but it is joyned only by the edge, so that the fastness ariseth from the Sement, and glue, and the firmness of that, and not from the hold which the

other

other thing hath of it: Or (it may be this may ſet it forth more plainly to your underſtanding) as the hand of a Child in the hand of the Maſter, who teacheth him to write; The Childs hand doth as little as can be; though it makes every Letter, yet the Childs hand makes it by the skil, and direction, and power of the Maſter. So there is that of God which makes us to beleeve: God doth uſe the Underſtanding, and he doth uſe the Will in the Work of Faith, but as little as may be; though it be we that do beleeve, yet we do no more than ſubmit our ſelves to the work of the Lord. The Underſtanding and Will muſt be uſed, that ſo Faith may be our act; but he doth neither uſe the Will, nor the Underſtanding, but barely to give it a juſt denomination of our act. If Faith be not our act, then we are not quickned, nor ſaved by it, but it hath no more from us, than what may barely give it that denomination; we contribute no more than what may juſtly denominate the action to be ours. And this will appear (I conceive) if you do but conſider,

Firſt, The Oppoſition which is in us unto beleeving, even in the very inſtant when we do beleeve: I ſay, there is an oppoſition to us in beleeving, even in the very inſtant when we do beleeve: as much oppoſition made to Faith as poſſibly we can make, either by the malice in us, or by the aſſiſtance and temptation of Satan. *No man can come to me* (ſaith the Text, *John* 6. 44, 45.) that is, Beleeve, *except the Father draws him.* Drawing imports withdrawing, or drawing backwards from a thing: While God plucks, we pluck; and while he draws, we draw back. He draws by teaching us (for ſo the Text expounds it in *John* 6.) *Ye ſhal al be taught of God.* God convinceth us that there is no ſafety in that condition wherein we are; That there is no

hope in any, but only in himself; that the longer we delay, the more unfit we be, the more our hearts will be hardned, the more his wrath will be provoked. While God is doing of these Acts and others, the Understanding, the Reasoning is quite contrary; all the Reason in us, and all the prejudice that possibly can be, and all the objections that can be made, are made against Jesus Christ, and against our going to him in our effectual Calling. God is putting in those perswasions which may prevail with us, and the Understanding doth give forth cross answers. There is no man comes, but God draws; and there is no man that God draws, but he doth withdraw, even while God draws. *Matth.* 14. 31. *Why didst thou doubt* (saith he) *O thou of little faith?* The word that is translated *Doubting*, διστασας, doth properly signifie, the minds being in divers stations: the word signifies (I say) the mind to be in divers stations. As the Sea, when it is tossed hither and thither: As the Mind when it is hurried up and down with divers unsetled apprehensions and affections. As one thought comes and saith, Go to Christ; another comes and saith, As you love your life, do not go. At another time the soul resolves it will go; By and by it resolves it must not go, that is no way for it to take: It is but presumption, and carnal confidence. A double minded man (as unto principles) cannot be a Beleever. But in the act or exercise of a Grace, especially of Faith, the Soul is of several minds until the Lord comes to overcome, and mightily to subdue by the power of his Grace, all the imaginations that are in our hearts against him. That is one thing therefore to prove that there is as little of us as can be in the act of Faith. But,

Secondly, The Nature of Faith it self wil cleer it. Faith (as you have heard) hath its acts in the

the Understanding, and its Acts in the Will: But now as it is in the Understanding, the Light of Faith is barely Gods Testimony: The things themselves promised being left obscure, and in the dark, as unto their own Nature: that is, a man doth beleeve the things of the greatest consequence and concernment to his Soul, only because God saith they are thus and thus; and he know not, God being but a stranger to him: For as Naturally our Understanding pierceth and searcheth into the causes of things themselves, and will not be contented to know with the light of another, but with the light of the things. In *Prov.* 3. 5. Faith goes another way; *Trust unto the Lord, and cleave not to thy own Understanding.* In 2 *Cor.* 10. 5. Every thought and imagination must be captivated unto the obedience of Jesus Christ, or the obedience of Faith. It is not an assent from the evidence of the things themselves, but from the report of another. As a man beleeves there is such a place as Paradice, or such a City as *Rome*, though he never saw it, only because of report. So that look upon Faith as it is in the Understanding, and it is a most irrational thing, and it hath as little of man in it as can be.

Let me explain my self thus:

There are but Two Heads of all Knowledg.

One is called an Artificial Argument, which ariseth from the Natures of things themselves.

And another comes from the report of others. As one beleeves there is such a place as *Jerusalem*, though he never did see it. Now for a man to beleeve, because another saith it, is to see with his eyes, and to beleeve upon his knowledg. And this is the way that Faith goes: It denies a man of his own Reason; and bids a man take all things upon the report of the Lord, even in the things of his great Salvation.

2 Look upon Faith as it is an act of the Will, and what is it but a resting? *Let him stay himself upon his God, and upon the Lord,* Esa. 50. 10, 11. And what doth it but only put out the sparks of his own kindling? A man must be in the dark before he can do any of these acts. *Who is it that fears the Lord, and obeys the voyce of his Servant, that is in darkness, and hath no light? let him trust in the Name of the Lord, and* STAY *himself upon his God. But he that kindles a fire, and compasseth himself about with the sparks of it, shall lie down in sorrow.*

The Will hath divers acts and motions, but faith ceaseth all, and putteth an end to all the motions of the Soul, and all the courses which the Soul did take for its good naturally; it ceaseth from what it did naturally for its own good, and gives them a *Quietus est*, and dischargeth them from all their labor, and only leaves the Soul with God in Christ, and lets God do all. And hence it is beloved that there is so great a venture in Faith: Like the Lepers that knew not what would become of them, only they knew that death would be, if they stayed in the City; and it might be, if they went down into the Camp, they might have some relief: but they could find but death. Or as it is said of *Abraham*, That he obeyed the Lord, not knowing whither he went: So doth a man in believing. Or as it is said in *Joel*; *Repent, for none knows but the Lord may return, and leave a blessing behind him.* So, because God commands, therefore the Soul goes upon these terms, though it knows no certainty.

Yea, therefore hath Faith little of us, because a Believer knows not the time of his first conversion. He doth believe, and knows not that he doth believe. Were there much of us in that act, it could not be but we should know when we do it. As we know when we eat and drink, because they are natural

tural acts. But we beleeve, and know not that we do beleeve. Yea, often times becauſe we do ſo little, we are afraid we have no Faith: Becauſe we take Faith at the leaſt-wiſe to be ſuch an imployment & action of ours, as ſhould make us to be abundant, and forward, and ſingular in whatever we do. But that is a Second Demonſtration, That God doth by Faith take as little hold of us as may be, and uſeth our Underſtanding and Will as little as may be.

Thirdly: Let me add a Third, and that is that of the Apoſtle in 1 *Cor.* 1. 26. *Not many mighty, and not many wiſe, nor choſen.* You would ſometimes wonder to ſee what poor and weak parted men Beleevers are. Faith requires no great parts: *The things that are not,* as the Apoſtle ſaith in the ſame Chapter, verſe 28.) thoſe are the things that God hath choſen. Sometimes I have ſeen a man of no great imployment in the World, and yet deeply inſighted into the things of Chriſt.

Fourthly: As the laſt Demonſtration of it. You ſhal find that the Saints are ſenſible of a power working in them, and conſtraining them to go to Jeſus Chriſt. That even as a man that is under the power of Satan, though that reaſon be againſt his Luſts, yet ſtill he is put on, and egged to the committing of them. It's a ſign there is ſomwhat more than Natural corruption in him; becauſe according unto the Motion of Nature, theſe contrary reaſons would allay his deſire, and hinder his acts. There is a ſpirit of the Devil that blows up that luſt, & puts on to that courſe again. And Beloved, Becauſe we find that when we would not beleeve, and ſit down reſolutely in our ſelves, and ſay we wil not beleeve, and it is not for us to look for any thing but ſorrow,

row, and that is all we ſhall have at Gods hand: yet notwithſtanding that, we find ſomthing within us bids us look towards the Lord, and to go unto him, and not to take our own words, and not to think it ſhall be with us as we think. Whence can this come, but from the Spirit of Faith? It is not from Grace only, but from that hand that acts it. That ſhall ſuffice for the Second thing: That Faith is not that which we have of our ſelves; ſo when God enables us to beleeve, he takes as little concurrence with that Grace of his as poſſibly may be.

## CHAP. XVI.

*Though Faith be ſmall, yet it makes us the Sons of God.*

III. LAſtly: Though we beleeve never ſo little, yet if we beleeve, we ſhall receive this Dignity to become the Sons of God. There is a receiving in the leaſt degree of Faith. That is that which the Text holds. This term [*to Receive*] notes as little action (as I ſaid in the beginning) as can be. Only it notes as being in ſubjection, a being continent, or a veſſel to put ſomthing into it. As Gold and Jewels may be wrapt up, and put into a filthy clout or rag: So may this Grace of Faith into an heart that is exceedingly corrupted and defiled. Again, you know you uſe to ſay, That the Receiver of ſtoln goods, is not the principal offender; he is only one that doth conceal and preſerve that which the other hath gotten. Such a kind of thing is Faith; he that doth receive is not the principal Agent. As the Wax doth receive the impreſſion of the

the Seal, and yet the Wax doth no more than either Clay, or Earth, or any base Mettal (as Lead would do) only a compliance there is with the Seal.

And let me ad further. As Receiving notes little action in that respect: So a narrow mouthed Bottle takes in but by little and little. As the stone upon which the Rain falls is hard, and but a little wrought upon and filled by it: things that are hard, are softened by little and little. As the hard and stony Earth is softened by the little Rain that falls long upon it. So now suppose a little Faith, and this gotten the hardliest, and come the slowest by, that possibly can be; to be as weak as can be in your spirits, and to be as dull as is imaginable: yet notwithstanding this shall receive a blessing from God: even those great blessings in the Text, not only to be a Son of God, but to have such dealings from God as becomes a Child; and God deals in this like unto himself, according to the course which he took in charging us with the guilt of the first *Adam*. For as we are conceived in sin; that is, as soon as ever we are conceived, as *Job* saith, but curdled, and a span long, we are accursed, so soon is the guilt of *Adams* sin imputed. So the very embrie, and the least thing of Faith, is that which God will bless. The first conceptions of Faith are blessed, as the first conceptions of a man are accursed because of the Fall. So soon as ever we receive Christ, so soon is the Righteousness of Christ the Second *Adam* imputed and passed over unto us. *He will not quench the smoaking Flax, nor break the bruised Reed*, Matth. 12. 20. There is great difference between flax and wood. Flax is but a blaze when it is light, and lasts not long. And so it notes such a kind of Faith that is soon up, and soon down, exceeding tender and delicate, soon

discouraged and dismayed. A Faith that is working by fits only, and not such a Faith as is of a constant motion. The smoaking of flax is less than the burning of it. The smoak may be conceived to be such as either is offensive unto the eye: And so there is a kind of beleeving, or I may rather call it, of unbeleeving, which is extreamly offensive unto God, as smoak is unto the eye: When we are alwaies unsatisfied; when doubts beget doubts: when God answers one objection, and we take it up again: and we over and over again with things that have no reason in them, nor are fit to be spoken. But suppose it to be smoaking flax.

Or, In regard of its weakness, which shall come into a flame afterwards, which is capable of further encrease, as the smoak goes before the flame: yet the Lord will not quench it. What is that? he will cherish and nourish it: For the Negative includes the Affirmative. In *John* 6. 37. *He that comes to me, I will in no wise cast out*; that is, I will entertain him.

And as he will not quench the smoaking Flax, so he will not break the bruised Reed. Though Faith be as a Reed, a very weak thing of it self; though it be bruised, and when it is bruised it will run into a mans hand, as you know the Scripture useth that similitude concerning *Pharoah*. Many waies do we pierce the heart of the Lord, and grieve him with our Unbelief. We beleeve after such a way, as it troubles him to see us. Though we be as a broken Reed that cannot support, or be leaned upon. So though thy Faith be such as is neither pleasing to thy self, nor unto God, and cannot carry thee through any Duty in Praying or Hearing, or other Ordinance; but as a man that leans upon a broken staff, doth fall: So in every Duty, Thou prayest thy self into anguish of spirit; and heareſt thy self

into

into troubles. Now although thou haſt ſuch a Faith as this, yet God will not forſake it, but cheriſh it, and not break it, but bind it, and fit it for Spiritual uſe. Suppoſe a man doth by his doubts and cavils againſt God, offend him, as a Reed doth that runs into the hand; yet ſaith the Text, he will not break it that is, he will ſtrengthen it. For that is an uſual figure in the Scripture, when the Text ſaith, He will not do a thing, to mean that he will do the contrary unto it. As, thoſe that come unto me, I will in no wiſe caſt out, but I will entertain, and ſup with them, and make them glad with my preſence. In *James* 2. 26. the Apoſtle tels you, That that Faith that will ſave a man, is ſuch a Faith as hath a ſpirit with it: *Even as the Body without the Spirit is dead, ſo is Faith without Works.* That which I bring it for is this; That if there be but the leaſt Spirit or breathing in Faith, it is that which will ſave: I ſay, if there be but the leaſt breathing in Faith, it will ſave. As men that are exceeding tender and careful of the lives of thoſe that are ſick, when they ſeem to be as if they were gone and dead; they will lay a glaſs to their mouths, and if there be but the leaſt breath or ſmoak come upon the Glaſs, they will apply all manner of things that may recover them out of the ſwoun wherin they are. So is it with God. When thou thinkeſt thy ſelf to be gone, and thoſe about thee think thou art gone, and thou thinkeſt thou canſt never recover thy ſelf to any confidence of hope again, yet God wil hold a glaſs to thy mouth, and if there be but the leaſt breathing towards Jeſus Chriſt, it ſhall paſs with him as well as the noble Faith of *Abraham* did when he could part with his Child at the Command of the Lord, which is the meaning of the Apoſtle in that place.

Here is refreshing and strengthning unto that poor Soul that cannot go to Jesus Christ, but crawl as I may so speak: That liveth like a man in the Sea, and sees the Banks, and saith, Oh that I were there, but knows not how to strike a stroak to swim thither: or if he doth, his stroak is too weak to withstand the Current, and the strong stream of Temptation, and Doubts, and Fears that he meets withal. Thou thinkest thou shalt have nothing, because thou canst do nothing: Thou canst not believe firmly, thou canst not lay on any hand but that which is trembling on the Lord Jesus Christ. Thou canst not look with any eye, but that which is weak and feeble. Now know, that God looks not for much from thee, but he intends much unto thee. He hath given thee this Grace of Faith, not because it should do great matters in thee, but for thee. It is only to take thee by the hand, and if it can bring thee and Jesus Christ together, it hath done enough for thee, and as much as can be desired, and as it is appointed unto. All the rest of its acts are for thy comfort: but this is for thy Salvation.

CHAP.

## CHAP. XVII.

*Faith considered in its lowest degree. I. As in the Understanding: and so it is, 1 Attention. 2 Inquiry. II. As in the Will: and so, 1 It is accompanied with much fear. 2 It is careful and sollicitous for the things of this Life.*

IT will not be amiss a little to consider, or at leastwise to set down, how little Faith a man may have, or how little Faith God bestows upon men, when yet he bestows Christ upon men withal.

1. Take Faith as it is a Habit and Disposition; so the lowest degree of Faith is in an inclination, a yielding, a laying aside the stoutness of the heart in some measure which he exercised before against God. In some measure. As the weather we say, begins to change when there is some melting of the snow, and some yielding of the Ice, though it be very hard still. And as we say, a man is inclined to peace, when he will treat and hear arguments for it, and doth not stand out in defiance. The least Degree of an Habit is an inclination. And you shal find in 2 *Chron.* 30. 8. That Faith is so described, to be no more a stiff-neckedness, but a yielding themselves unto the Lord. As suppose a man that would not pay Taxes or Rates, but wil let another come and take it quietly: He will not give such a thing, but if another will take it, he wil not oppose. In *Acts* 16. it is said of *Lydia*, that her heart was opened to attend; that is, that whereas before she looked upon what was said by *Paul*, as not worth the hearing, and as that which

did

did not concern her, and which was not for her good and salvation, her heart was set and prejudiced against it; yet now she begins to have other thoughts. It is as mean an act as possibly can be, for one to give God the hearing, to listen to the things that are spoken, yet this the Scripture counts as a Work of God, and as the Fruit of her Faith. She attended to the things that were spoken. That is one low degree of Faith, for a man to be relenting and yielding a little towards Jesus Christ: To come, and mind, and observe the things that are said of him, as things that are of concernment and moment.

Again Secondly, It is a low degree of Faith to ask after, and enquire about the things which do belong unto Salvation. And this you shal find in the Scripture, that that enquiry, when it is truly and duly made is saving too. *1 Pet.* 3. 21. Baptism saves: and the washing of the filth of the flesh: But ἐπερώτημα, that word signifies not only an Answer, but a Question. The questioning of a good Conscience, how by the Right of Christs Resurrection it might come unto Salvation? It's one of the smallest acts of the Understanding to enquire and search after the knowledg of things. That same act of the Understanding exercised about the things of God by Jesus Christ, that is, such as shall be accompanied with Salvation. Baptisme saves, the questioning of a good Conscience. If indeed the Question that men ask, comes out of curiosity and not out of Conscience: If it comes only out of a Conscience that is good thus far, Because it is awakened; but not good thus far, that it is willing to submit to, and take the course which the Gospel enjoyns, then it is no sign. But if the Soul doth but lie before the Lord, as the Resurrection of Christ is appointed as the way of Salvation, so it

faith,

faith, Lord how shal I take that way? which way may I come to be partaker of the power of it? This also shal be accepted.

Look upon faith now as it is in the wil, or as it acts there (for I told you that faith acts both in the understanding and wil) you see how it acts the understanding in attention, and Inquiry. See how it acts the wil.

It acts the wil most weakly when the heart is filled with feare. Fear doth distract the Soul, and makes it to do all things dully and very imperfectly Why are yee afraid, therefore saith Christ (in *Matth.* 8. and 14. Chapters) *Oh ye of little faith.* A man through feare doth in beleeving, as a man doth in going. He takes a step, and then withdraws his foot: He goes another, and then goes back again. So a man with one thought is for Christ, and in another thought, there is no hope for him in Christ: with one thought he gives up himself to him, and with another, it is but to give up a little straw to the flame when thy heart is thus divided (& it's as displeasing as can be possibly) yet this thought and this faith is not put out by the Lord; Though it be distracted yet that faith shal save.

Again Secondly, That faith is exceeding weak, which is careful and solicitous for the things of this life. What an absurd and weak thing is it for a man when he is dying to take care for cloathes? And when his life is going from him to think of purchasing an inheritance? For a man when he is ful of dolor and pain, to think of increasing his riches and estate? So is it a great weakness for a man to be careful for his body and the things of this life. In *Matth.* 6. 30. *Christ saith when they ask what they should eat and drink and put on,* He calls them people

ple of little faith. Yet even that faith also the Lord will acknowledge. I might go through divers other particulars. As for example. Our relying upon Christ which is the weakest and lowest degree. That a man rather desires to be saved by Christ than any other, but he finds a hankering after others; but I say he had rather have Jesus Christ than any others: He is troubled when he hath hopes not by Christ bestowed on him in the use of Ordinances. When you know a man relies upon another, the weakest confidence and reliance that he can put is this, To expect rather that he should stand him in stead, than any other. This is that which the Scripture saith he will accept, and take from our hands. Go through all the several acts of Faith, take them at the lowest, observe when as your hearts beat Christ-ward, but they beat slowest, and feeblest, and most uncertainly: yet know, that though there be much cause of humbling thee, and being ashamed, that where a man may receive so much good, and where he hath so much reason to be good, yet then he ought not to cast off his confidence, for ever this shall receive this Dignity to be the Son of God.

And so much shall suffice to have spoken of the Second Reason, why Believing is called Receiving.

CHAP.

## CHAP. XVIII.

*Receiving denotes a meanneſs and lowneſs of Condition in the Receiver. And in this ſenſe Faith is a Receiving, whether you conſider it acting in the Underſtanding, or the Will.*

THirdly: There is a meanneſs in Receiving. Receiving doth imply a meaneſs and lowneſs of condition, a want, or emptineſs, or being beholden to another. God therefore makes it his Glory, that he can challenge al the world to ſay, that they have given unto him any thing. Who hath given unto him, and inſtructed him? and it ſhall be recompenced. It is an honor only belonging unto God, not to receive. In *Acts* 20. 35. the Apoſtle doth adviſe them rather than they would hinder the Courſe of the Goſpel (who were Miniſters) to preach for nothing from the People; for ſaith he, *Remember the words of our Lord Jeſus, how he ſaid, It is more bleſſed to give, than to receive.* There is at leaſt-wiſe a leſs bleſſedneſs in Receiving, than there is in giving; if I ſay not that there is an unhappineſs in it. Let that thing be never ſo excellent that a man hath, yet if he hath received it, he hath no cauſe to be proud or boaſt; the praiſe muſt not be given to him that receives, but to him that gives. 1 *Cor.* 4. 7. *If thou haſt received it, why doſt thou boaſt?* Theſe ſeveral Inſtances proves that there is a meanneſs in receiving, that receiving ſuppoſeth a meanneſs of condition. A Condition, that a man is not able to ſubſiſt of himſelf without taking in ſupplies from others without him. And

thus Faith is called Receiving: becauſe where ever Faith is, who ever did, or doth, or ſhall receive Jeſus Chriſt, he doth receive him with the ſence of his own vile condition. There is not only ſuch an apprehenſion in him as this, that his ſtate is low, (That apprehenſion is true, and hath a real foundation, and there is no error in ſuch an imagination: therefore I am poor, and therefore I am unable to do my ſelf good, or to do good, becauſe there is no way of Salvation to be had, but only by receiving, is a moſt certain and good way of Reaſoning: As he is a poor man that hath no way to live, but by taking the charitable Alms, and good will of others: So he is in a poor condition, and in a loſt condition that hath no means to ſave him, but what he can get by receiving.)

Neither is a Beleevers condition vile only, becauſe of ſin and of puniſhment (wherof he is guilty before he doth beleeve) but this very act of Faith whereby a man doth receive, doth make a mans condition mean, though not miſerable. Through ſin and puniſhment, a mans condition is mean and miſerable: through beleeving a mans condition is not miſerable, but it is mean. It is a mean and low condition you know to live upon another; to go on truſt for every thing, to be beholden, and to beg Credit for whatever a man ſtands in need of. Conſider the ſtate of Faith with the certain Glory that comes by it (for therefore it is of Faith that the Promiſe may be ſure) conſider Faith as it is a relation, and a receiving from ſo glorious and excellent ones as God and Chriſt are: and ſo it is the moſt excellent condition in the World. A man lives better that way, than if he had all that in Innocency continued to him, wherein he was made. But now conſider this Receiving in and by its ſelf, and ſo it is a mean condition, becauſe it is a dependant

*Rom.* 4.16.

pendant one: he lives at the will of another. To eat ones own Bread (we use to say) is better a great deal, and far more honorable, than to live upon the Dainties of another mans Table. In the verse before my Text, it is said, *That Christ came to his own* (that is, to the Jews) *and they received him not.* Now therefore they did not receive him, because of the meanes of the life of Faith. He trusted in God (said they) to deliver him; Let him deliver him, if he will have him. As if they should have said: He is not a fit way for a man to trust his Soul in; or he is not a fit person for a man to beleeve on for the saving of his Soul who cannot save himself. In *Rom.* 10. 3. *They went about to establish their own righteousnes, and submitted not to the righteousnes of Faith.* They submitted not, that is, they thought the way of beleeving to obtain Salvation by, to be too poor and mean a condition. Now the Evangelist takes away this offence: *To as many as received him, to them he gave this dignity to become the Sons of God.* His meaning is, Though the life of Faith be mean in it self, yet its glorious in its relation, for it makes you to be the Sons of God: Though the life be such as is beneath, and lower than you could or would imagine should make you happy, yet there is a greater freedom in it of converse and communion with God than can be imagined: You shall live with God, as if you were in Glory already. That therefore which I would insist upon in this, is this:

*John* 1. 11.

*Matth.* 27. 43.

Where ever true Faith is, there is a sence of meanes. The heart is humbled, and brought into the accompt of it self as nothing. And as Faith grows, so doth this accompt of it self grow also.

Take Faith now as it acts on the Understanding, and there it makes a man to lay aside what Reason

ſaith. As *Paul* you know ſaith, He did not conſult with fleſh and blood, but immediately follows the voyce he had received from Jeſus Chriſt. *Prov.* 3. 5. *Truſt in the Lord with all thy heart, and lean not to thy own Underſtanding.* 2 Cor. 10. 5. *Every thought and imagination muſt be captivated* (he ſaith) *to the obedience of Faith.* Take Faith as it acts in the Will.

And ſo it takes away all Glory in a mans ſelf. *How can ye beleeve, ſeeing ye receive Honor one of another* (ſaith Chriſt) *and ſeek the praiſe of men more than the praſe of God?* John 5. 44. By what Law is boaſting taken away (ſaith the Apoſtle in *Rom.* 3. 27.) but by the Law of Faith? And therefore you ſhall find that when ever any of the Saints of Jeſus Chriſt have through Faith attained unto any thing, they correct themſelves, and uſe al kind of diminutive and leſſening expreſſions that may be concerning themſelves. *I live* (ſaith *Paul*) *yet not* I: in *Gal.* 2. 20. I live, but not I. *I live by the Faith of the Son of God, who loved me, and gave himſelf for me.* As if he ſhould have ſaid, The root of my life lies in his love. He loved me, and revealed that to me, and my Faith laid hold of it, and that quickned me. As Faith cannot aſſent unto any Error; no man can with a Divine Faith beleeve any thing that is falſe, becauſe the object of Divine Faith takes the infallible Teſtimony and Truth of God. So Faith, as it is in the Will, makes a man that he cannot but be humbled, he cannot be lifted up; Why? Becauſe it leads a man out of himſelf unto another for all he hath. As infallible Truths and Errors are contra-diſtinct, and cannot conſiſt together; ſo is going out of a mans ſelf to receive, and being lifted up. Faith may be compared to a Golden Hammer: as it is Gold, it is excellent; but as it is a Hammer, it ſubdues and beats

beats down, and keeps down every thought and imagination. As there is ſome Phyſick that doth at the ſame working both purge and ſtrengthen. Such a thing is Faith, it empties a man of himſelf, and fills him with Chriſt: it takes a man off his own bottom, and ſets him on Chriſt: it deſtroyes in him the confidence he had, and gives him a ſpirit above al his danger, or to conteſt with all his danger through Jeſus Chriſt: it makes him to do all things, and yet makes him ſee that he is able to do nothing: *Lord encreaſe our Faith*, ſaid the Diſciples unto Chriſt, *Luke* 17. 5. As if they ſhould have ſaid, We are not able to add one degree; we are not able to improve the Faith we have, one degree, not the leaſt circumſtance. In 1 *Cor.* 15. 10. *I have labored more than them all, yet not I, yet not I.* True Faith makes a man as earneſt for every thing as if it were his own, and due by merit; and it makes a man as humble when he hath any thing, as if he had nothing at all, but aſcribes all unto Jeſus Chriſt, and the Love of God the Father in him. There is not a motion of Faith; mark it, but if ſo be that you did attend unto it, and underſtand it, you would find it to be of this ſenſe. As God ſaid unto the People of Iſrael, That he had delivered them, *but not for your ſakes do I do this, but for my own Names ſake.* So ſaith Faith, All this that is done for you, it is not for any thing that you have done, but for the ſake of him who hath fulfilled all Righteouſneſs. *Peter, James*, and *John*, in *Acts* 4. 10. cried unto the People, *Be it known unto you that by the Power of Jeſus of* Nazareth, *and by the Name of him whom you have crucified, this man doth ſtand among you.* So when Faith hath received all from Chriſt. it ſaith unto the Soul, Be it known unto you, that you may thank the Lord for this; it is not your good deſires, or performances, or

good

good diſpoſition, and this leaves the Soul exceeding humble; As you have ſomtimes writ upon ſomthing that is done for publick uſe, This is the gift of ſuch a one and ſuch a one. And as poor men do weare the armes of thoſe that give them cloaths and food in the Almes-houſes: ſo faith doth put forth ſuch a work in the ſoul, that it leaves behind it this ſence, That it is done for us of Gods free grace and not for any thing in us. Doſt thou find therefore that thy affections grow leſſer and leſſer to thy ſelf? Thou art leſs and leſs conſiderable in thy own eyes every day; When thou lookeſt upon what thou haſt received thou wondereſt wherefore God ſhould do it, That upon ſuch a one as thou art his hand ſhould be ſtretched forth, and unto ſuch a one as thou art he ſhould give ſo much? Art thou when thou getteſt any refreſhing from Chriſt, art more aſhamed of thy ſelf? doſt thou magnify Chriſt more, and vilify thy ſelf more, Thou mayſt then think it to be true becauſe faith is a receiving.

So that the Sum of the point is this: The life of faith is meane, not in regard of the things received by faith: (For we receive him ſaith the text, that is Jeſus Chriſt, *and ſuch things with him which eye hath not ſeen, nor eare heard, nor hath entred into the heart of man,* as the Apoſtle ſpeaks in 1 *Cor.* 2. 9.) nor is the life of faith meane in regard of him from whom we receive, for in that reſpect it is a living at the wel head, it is the ſervice of a King. I *know ſaith* Paul *whom I have truſted,* 2. *Tim.* 1. 12 One that is able. Nor thirdly is the life of faith in its ſelf, ſimply conſidered meane. For the happineſs of a creature doth lie in its dependance upon God, even as the being of the ſtreame lyes in the flowing of the water from the fountain.

CHAP.

## CHAP. XIX.

*How the life of Faith is said to be mean.* First. *If compared with any other kind of living wel:* 1 *as Compared with the life of* Adam *in innocency.* 2. *Compared with the life of Glory.* Secondly, *If compared with any other kind of living by Faith: An Objection answered.*

But compare the life of faith with any other kind of living wel, Or compare it.

2 With any other kind of living by faith then this, and so it is exceeding meane. I shal open these alittle to you.

First, It is meane compared with any other kind of living wel.

1 As compare with it the life of *Adam* in innocency, and so is the life of faith meane. Because al that *Adam* did receive, he received it by way of Justice: Here what you do receive is by way of almes. *Adam* should have received for his work: and here we receive meerly for good wil.

2. Compare this life of faith with the life of Glory, which the Saints live in heaven, and which the Saints shal: and so the Apostle saith in 1. *Cor.* 13. 13. *That faith shal cease as an imperfection.*

Secondly, Yea compare this life of faith with any other kind of living by faith, and it is the meaneſt of al. First There is a living upon God by faith for preservation, and Secondly a living upon God by faith for Justification and pardon.

For perseivation. The most perfect of the creatures do live upon God. It implies a contradiction that they should be without their dependance upon him. For in him we live and move and have our being.

But

But the life of faith for Justification and pardon that now supposeth guilt, yea it supposeth weakness. Guilt: for where there is no offence, there needs no pardon nor forgiveness. And it supposeth weakness, as not being able to keep ourselves in the love of God by any thing that we are able to do.

There are two things which do mainly make the life of faith to be meane.

1. Because its a life of dependance. A man lives not of himself, nor on his own, but he lives upon another. He eates not his own bread (as I may so speak) nor wears his own cloaths, but what is given him. And not only so, but.

2. In the second place. A man receives not only by faith, but from hand to mouth. Suppose al a man had was given him, but he did receive it at once, and so became master of it himself for his use and dispose of it, then there were some honour in it you know. The Prodigal you know prays that he may live no longer at his fathers hand, but that he may have his portion, and live like a man of honor upon his own. But through faith we receive no more then we have need of, and we have no more then we need. We are fain to go to God for every penny and morsel. The life of faith is often seen in prayer. It is al one, as I often shewed you in the scripture for a man to beleeve upon God and for a man to pray to God, and for a man to live upon begging, and to have no more then every day he can get as an alms, or as a favor. That is such a kind of life as takes away al glory, and al confidence in a mans self.

Object, But you wil say unto me, *That this is enough to discourage a man from any way looking after that life of faith, because it is so meane,*

*Answ.*

*Answ.* I answer to that in a word. That there is no reason it should discourage. For it is better for us a great deal considering what we are to have in this way, then any other. For

First, God will look better to us, then we can look to our selves. As a bird in the Cage is more tendered, and better provided for then she could be if she had her liberty in the wild waste flying up and down in the vast wilderness. We live upon God, but we live upon one that is bountiful, and liberal, and one that hath enough, and one that thinks nothing too much to give to us. Were our estate in our own hands, we would quickly spend it or ingage and morgage it, and bring our selves under wrath, which now the Lord prevents. Such a kind of living upon God by faith is exceeding Glorious unto God. For upon this account he hath Glory, that he doth provide for us all things that do belong unto life and Godliness. Yea.

Secondly, There is a great deal of sweetness in this life. As a bit (you know) from a Princes hand at his table, hath more sweetness in it then a whole dish. What ever provision we could make for our selves, could not carry that refreshing to the heart, which the least thing doth which we receive from God by Christ through faith. For it carrys this with it, The love of God in Christ, the favor and loving kindness of God: his wisdom, which cuts out this portion for me, who knows what is better for us then we can chose for our selves.

Lastly to say no more. Though the life of faith be meane in it self, yet this should encourage to it, because it is so meane, therefore pride is hid from your eyes. There is nothing that hinders a man more from receiving from God, then pride doth. Jam. 4. 6. *He gives grace to the humble, but he resists*

*the proud.* There is nothing more burdenſom to a Beleever than pride of heart is. Pride of heart is unto the Soul of a Beleever, like the ſwelling of a Joynt which puts to extream pain. Saith the Soul in it ſelf, I have nothing, and can do nothing, and am nothing, and yet notwithſtanding I am lifted up as if I wanted in no kind. As you know it is ſaid concerning the Church of *Laodicea.* To be poor, and yet proud: To borrow, and yet to carry it as if we were beholden to none, is as great wickedneſs as poſſibly can be before the Lord. Becauſe all this is hindred by Faith, therefore it is a great encouragement to the Life of Faith, though it be a mean Life in compariſon.

## CHAP. XX.

Application. *The Reaſon why Beleevers are tempted to Pride. Where there is true Faith, there is humility of Spirit: And that is manifeſted in four Particulars.* 1 *In Modeſty.* 2 *In a Senſe of its own Condition before Grace.* 3 *In an acknowledgment of all that is in a man to be from God.* 4 *In making a man wary and faithful in the uſe of what he hath received.*

### USE

ALL that I ſhall ſay by way of Uſe (and ſo paſs on unto the next) is this:

Firſt, You may from hence ſee the Reaſon why Beleevers are ſo much tempted unto Pride: unto Pride in thinking of themſelves otherwiſe than is meet, as the Apoſtle ſpeaks: unto Pride in neglecting

ding good works, as necessary unto the attaining and perfecting of Eternal Life. As some that are well born and descended, cannot endure to fall unto mean imployment. So doth the Devil labor to put it into the hearts of Beleevers, that they need not be so careful in Duty, nor so strict and exact in the performance of the Law, for they are the Sons of God, and born unto Eternal Life as their Inheritance. Now the Reason why the Devil doth labor to stir the Saints to this, is, Because that Pride is the most contrary unto the Life of Faith, and the condition we are put into through beleeving. For to see (as I said now) a Beggar Proud, or a Servant Reign; to see an Alms-man (who is cloathed of meer Mercy) to jet and strut as if he were cloathed in Gold of his own, is the most uncomly sight in the World. And so uncomly do we behave our selves in the sight of God, when (because of the state we are in) we grow proud. For what have you to be proud of? For there is nothing that you have, but what you have received.

And again. Hence it doth appear that where ever there is true Faith, there wil be humbleness of Spirit, For the Spirit is suited to the condition and life which Faith brings in from Christ, but it empties the Soul of it self, according as it doth bring in. So much a meaner opinion a man grows into of himself, as he grows more into the enjoyment of Christ. There is this temper of heart in a Beleever, that as he rejoyceth in this, that he hath much in Gods hands to receive, so also he doth walk humbly. As the Apostle speaks in *Phil.* 2. 12, 13. *He works out his Salvation with fear and trembling:* Why? *Because it is God that worketh in him both to will and to do.* And if a man would make a Judgment of himself whether he be in the Faith or not, if he would discern whether he hath received Jesus

Christ unto the Salvation of his Soul or not, he may know it by this as soon as by any thing; Doth thy Spirit grow more humble? Art thou more vile in thy own eyes? Seest thou less worth, nay, no worth in thy self? Doth the manifestation or communication of Grace from Christ, make thee to abhor and loath thy self? But I shall speak a little more to this particular by shewing you,

That where ever indeed there is true Faith, there is humbleness of Spirit manifested in these four Particulars. There are four Particulars I say, wherein humbleness of Spirit doth always shew it self in a Beleever.

First. In modesty, or sobriety. Not assuming unto its self the doing of any thing, or being the motive unto God, or the Reason why God should do any thing to him. *Not unto us, O Lord, not unto us, but to thy Name be the praise,* is the voyce of Faith, according to that of the Psalmist, *Psal.* 115. 1. *I live* (saith *Paul*) *yet not I, but Christ that liveth in me,* Gal. 2 20. *I have done more than they all, yet not I, but the Grace of God in me,* 1 Cor. 15. 10. And as the Psalmist saith in another case, *We got not the Victory by our own strength and sword, but it was thy hand and power that gave us the Victory, Psal.* 44. 3. So the Soul saith, That it is not its praying or hearing, or any thing whereby it doth attain unto any favor with God, or any degree of Grace, but only because the Lord so pleaseth. As there can be no reason given why the Rain should fall upon one ground, and not upon another, but only because the Lord Reigns and Rules in Heaven. So there can be no reason given (saith the Soul) why I that am a barren desert, should have any life rained on me, but only because it seems good unto him. That is the first thing.

Secondly,

Secondly, The humbleneſs of Faith ſhews it ſelf in a ſenſe and apprehenſion of that condition which a man was in, before he did receive Grace. As a man unto whom a proſperous eſtate is ſanctified, he remembers his poor eſtate and low condition. So doth a man now (that hath received by Faith from Chriſt) remember what ſtate he was in when Chriſt firſt came and gave him ſomewhat, and beſtowed himſelf upon him. Here the Apoſtle *Paul* ſpeaking of it, in 1 *Tim.* 1. 13. *I was a Blaſphemer, and injurious, and a Perſecutor, and the chief of all ſinners.* And Eph. 2. 3. *We were by Nature* (that is, we that are now quickned, and who are now raiſed up together with Jeſus Chriſt) *Children of Wrath as well as others, and under the Prince of the Air*, even the Devil, who Ruleth in the hearts of ſuch Children of diſobedience as we were. And therefore upon all occaſions you know he is up with his converſion, telling what an ill courſe he was in; and what wickedneſs he was practiſing when the Lord lighted on him, as you may ſee in divers places in the *Acts*. It is true indeed, that there is a paſſionate ſenſe of a mans miſery, which doth ceaſe when a man hath received mercy; that is, a man cannot ſo mourn, nor a man cannot ſo weep and lament as he did do; yet there is an underſtanding ſenſe. A ſenſe that lies upon the heart as ſure, though it works not after the ſame way; and as clear, though it hath not the ſelf ſame paſſions that were before. Though the wound be healed, yet there is a ſcar that puts in mind. And though the Lord hath been pleaſed to take away the danger, yet the Soul cannot but ſtand and wonder at that condition wherein it was when the Lord delivered it. That is the Second.

Thirdly, The humbleneſs which Faith works in the heart of a man, is this; The acknowledgment

and

and owning of all that is in a man unto God. As we are wont to write in the Books that are given us, *The Gift of such a Friend, or such a Friend.* Or as *Jacob* said, he came over that Brook with a staff in his hand, and now he had so many bands, But the Lord hath given them to him. Behold I and the Children which the Lord hath given me, Or as *Jacob* said at another time when his father asked him how he came by Venison so soon, said he, The Lord brought it to hand. So the Soul acknowledgeth whatever he hath received to be of meer Grace. 2 *Cor.* 5. 5. *He that hath wrought us hereunto is God, who hath also given unto us the Spirit.* Mark the word: We are wrought hereunto. That is, as if he should have said, if there had not been more done by another than was by our selves, if we had been left to do for our selves, we had never come to this state of Grace wherein we are: We were but like Clay, and He fashioned us into this Mould. He, Who is that? Even God. He that hath wrought us hereunto is God: that is, Infinite Power, and Wisdom was imployed in those things, and no less would have done the thing. And so the Apostle saith, 1 *Cor.* 2. 12. It is given to us, to know the things that are freely given us of God. Ask a Beleever how it came to pass when he and others sate under the same ministry, and in the same seat, and it may be had the same convictions, that one turned his back upon God, and the other came in; that one held up weapons of rebellion against God, and the other laid them down. Or thus; That the one is more wrought upon, and the other is less; that the one hath perfect Peace, and the other stand disputing, being filled with fears, and jealousies, and suspitions. The Soul will answer that it was not for any thing that I did more than any other, it was not because I was better than another, but because

cauſe the Lord put forth his Power upon me, and hath more effectually called and wrought in me, than he hath been pleaſed to do upon others. That is the Third Thing.

Fourthly, The Humbleneſs which Faith works in the Soul, is this, that it makes a man to be marvelouſly wary and faithful in the uſe of all that which he hath received by beleeving. If he hath gotten peace, he keeps it warily and charily. If he hath gotten Grace, he maintains it watchfully: and he is faithful, not becauſe he doth not look upon himſelf as a Lord over it, but he looks upon it as a Gift meerly given him. If a man (you know) hath any gift given him by a Friend, though it be very uſeful, yet he is very chary of the uſe of it, and will not uſe it but upon great occaſions. There is you know, a great deal of difference between a mans receiving his life by Grace, and pardon from the Prince; and a mans receiving his life upon tearms of Juſtice: He that hath his life upon Pardon, is afraid if he ever comes again within the breach of the Law any more: Whereas he that hath his life upon Juſtice, thinks not of any ſuch danger, nor of any ſuch evil that he needs to beware of. So much carefulneſs, ſo much Wiſdom and Warineſs as there is in the Soul to uſe what it hath received, ſo much doth it argue Faith in a man.

CHAP.

## CHAP. XXI.

*Receiving denotes taking a thing with joy and gladness of heart; and so Faith is receiving. An Object. answered.*

Faith is called receiving, because the soul that doth beleeve, doth beleeve willingly and cheerefully. Receiving in the scripture is used for such entertainment as freinds give one unto another. Or guests or strangers have of their freinds, As in *Math.* 10. 14. And *Luke*, 20. 10. Christ sends his disciples abroad without any thing to live upon, and saith *If they will receive them*, that is, if they will be glad of the Gospel at such a charge, and at the cost they must be at. In Heb. 13. 2. *Be not forgetful to entertain strangers, for in so doing* (saith he) *some have received Angels.* As it is in that place of the Gospel, *Math.* 10. 41. *He that receives a Prophet in the name of a Prophet*, that is, that makes him welcome as the Messenger of God. In the third Epist. of *John* and vers. 9. Diotrephes *that loves the preheminency received us not nor would have suffered the Saints to receive us.* As the Text tells us in the Book of Genesis, that *Abraham* stood at the door of the Tent that he might entertain strangers that passed by. And *Stephen* saw Christ in Heaven, and therefore used the word of the Text, *Lord Jesus Receive my spirit. Acts*, 7. 59. My meaning is this, Though I cannot look upon Heaven, as my own house and home; Though I be a stranger and cannot demand the glory thereof as due unto me, yet receive me kindly, Bid me be of good cheer, and give me what is laid up in store there

there. Al this I have ſpoken to ſhew that this word (Receiving) is proper to a kindly entertainment. Now faith is ſuch a kind of receiving and entertaining Jeſus Chriſt in ſome meaſure. I ſay in ſome meaſure. As Jeſus Chriſt doth receive the ſoul into Heaven ſo doth the ſoul receive Jeſus Chriſt into it by beleeving. That ſelf ſame love which Chriſt ſhews, that kindneſs which he expreſſeth to the ſoul in entertaining it into Glory, that in ſome meaſure doth the ſoul expreſs in its laying hold upon Jeſus chriſt. It is ſaid in *Luke*, 19. 5. 6. That Chriſt bad himſelf to *Zacheus* his houſe to dinner: Zacheus *come down, and make haſt, for this day I muſt abide at thy houſe: And* Zacheus *came down & made haſt & received him joyfully.* Thus is it in effectual calling, in converſion. Chriſt comes unto a ſoul and ſaith, *Turne unto me & live: Beleeve & you ſhal be ſaved, why will you dye in the way wherein you are?* Though there be nothing belong unto you but ſhame and confuſion of face for ever, yet by, and in me you ſhal find happineſs. As Chriſt doth firſt offer unto the ſoul himſelf, So doth the ſoul receive this offer of Jeſus Chriſt. In *Acts*, 8. 37. Though that the *Eunuch* was but a young convert yet notwithſtanding of him, as of a young convert, *Philip* requires he ſhould beleeve with al his heart. *If thou beleeveſt with al thy heart.* Al the heart, is not there taken extenſively or gradually, that is al one with perfection. As it is in the Commandement, *Thou ſhalt love the Lord with al thy heart*, that is love him, and love nothing elſe. But al the heart there, is oppoſed unto a divided heart, and unto an unwilling ſpirit. If thou beleeveſt with al thy heart, that is, if thou be glad of Jeſus Chriſt to undertake for thee: If thou doſt willingly give up thy ſelf unto him for ſalvation. I ſay there is a great deal of difference between a mans doing of a thing willingly, and doing a thing electively and out of choice.

A thing is said to be done willingly, when it is done out of a principle suitable to it, though that in the doing of it there be no thought of taking contentment or pleasure in it. As a man sins willingly, when the corruption that is in his heart doth break into act. As for example,

A man that hath a prophane and wicked spirit, he sweares willingly, though he doth not think of swearing when he doth it. So al actual corruptions are voluntary, though that we do not consider what we do. As the wise man speaks, that they know not that they do evil, because it comes from a corrupt heart within. To do a thing voluntarily and willingly, it is enough that a man doth it of himself, moved thereunto of his own disposition and quality of mind.

A thing is said to be done electively or by choice when a man (having weighed arguments on both sides) doth choose one rather then another: He puts a difference between the reasons that are urged on either part, and chooseth to follow one before the other. In *Heb.* 11. 25. 26. Moses *is said to choose afflictions with the people of God, because he judged on esteemed*, saith the Text. Doing things out of choice is a manner of doing things willingly, and the highest sort of so doing. And So there is a difference between a mans beleeving willingly and cheerefully, and a mans beleeving electively, and out of choice. A man beleeves willingly when he is carried unto Jesus Christ by the spirit of faith in a sense of his own nothingness, and a knowledg of the tenderness and sufficiency that is in Jesus Christ to save him. A man beleeves out of choice, when he chooseth rather to adventure his soul in that way of beleeving upon Christ, then in any other course. As for example. Conceive you a man like him that came to our Lord Jesus Christ willing to do any thing to obtain eternall life:

And

And as a meanes thereunto, there is advice given him to repent of what he hath done, and to mortify his lusts, that he should take up the practise of al dutyes and ordinances, heare much, and pray often, and deny himself opportunities of sin, and give that which he hath unto the poor; And al this advice is urged upon him with al that can be said from the scripture and reason, that if he doth thus he shal be saved: But he is also advised to beleeve upon Jesus Christ who Justifies the ungodly, who cures a man for nothing, who saves them that are not able to returne him any thing again suitable to what they receive from him, And he chooseth this way of faith rather then that other way. This now is a beleeving out of choice: when. I say al other wayes are laid before a man for salvation in their greatest probability, and yet a man can see faith to be the best way, and can answer the reasons that are brought to the contrary.

Unto this election faith wil grow in time and by experience. So that it can say, *Whom have I in Heaven but thee, and I have none on earth in comparison of thee. Psal.* 73. 25. Therefore it is compared to a Marriage, which cannot be without union to Christ, and willingness to be so. A woman after Marriage comes to say if she were unmarried again, she would have none but him, for when the soul hath had some experiences of God, if so be that al the delights and pleasures that are in sin, nay that are in holiness, were set before it, it would choose rather to live upon Jesus Christ then that way, As the good man said when he saw *David* come home let him take al, now the Lord my King is safe. So the soul can say, I have enough in him, though I have nothing else, and let al other things be what they wil, yet through him I shal stand.

But at the first, the Act of faith is only willing, I

ſuppoſe. And therefore you ſhal find beleevers to be alwayes deſcribed that way. *John*, 8. 56. Abraham *ſaw my day afarre of.* He ſaw it by faith. That is the ſpiritual optick, which makes things farre of, to be neere. *He ſaw my day afarre off and was glad.* As a man that ſees the ſhoare many Leagues off at Sea, where the ſhoare looks like a cloud One would have thought it would have made the heart of *Abraham* ſad, that the day of Chriſt was ſo farr off. For hope that is deferred, is the breaking of the heart ſaith *Solomon.* What joy (do you think) would the day of Chriſt have been, had it come upon *Abraham*, who when he ſaw the breaking of it ſo many thouſand yeares off, was filled with Joy. But where ever there is a ſight of Chriſt there is joy and gladneſs. That I bring it for. Though it be at never ſo great a diſtance, and never ſo weak a ſight. When the power of the Lord Jeſus Chriſt doth prevaile, it makes his people willing. As it is in *Pſal.* 110. 3. Therefore the Apoſtle ſaith, that with the mouth a man doth confeſs, *but with the heart a man doth beleeve unto Salvation. Rom.* 10. 10. With the heart. As we uſe to ſay, I am glad of it with al my heart. Or you have my heart. So now doth the ſoul ſay unto Jeſus Chriſt in beleeving. He is taken with the object of faith, and is rejoyced. So it is in *Phil.* 3. 3. *We are the Circumciſion, who rejoyce in Chriſt Jeſus, and have no confidence in the fleſh.* Mark it. The Miniſters by whom the Goſpel is brought unto men are beautiful unto beleevers. *Rom.* 10. 15. *How beautiful are the feet of them that bring glad tidings.* His meaning is, As beauty wins & takes affections, ſo are our affections carried ſtrongly unto thoſe who are the meſſengers of good things by Jeſus Chriſt. If you have judged me faithful (ſaid *Lydia*) then come into my houſe. And if you be worthy (ſaid our Lord though

though you have no cloaths on your back, nor penny in your purse, yet you wil be welcome to them. And the word of Faith which is the instrument of Faith, that is now received also by a Beleever. *Matth.* 13. 44, 45, 46. The kingdom of God is like a man that found a Treasure in the field, and he went and sold all that he might be partaker of it. Every act of Faith, it is done with joy and delight. Therefore Faith (in the generall) is said to work by love, and to be unfeigned, 1 *Tim.* 1. 5. *Out of a good Conscience, and Faith unfeigned.* Why, because it is hearty, there is an affection, and an affection that is real where there is true Faith. 1 *Thes.* 1. 5. *You received the word of God in much affliction with joy of the Holy Ghost.* And therefore you are elected of God.

It is therefore by cheerfulness and readiness in believing, that true Faith is distinguished in *Acts* 2. 41. *As many as gladly received the word were baptized.* They gladly received, is a note of distinction from the rest of the Auditory who received it, but not with joy and gladness: By it I say true Faith is distinguished and distinguished from the Faith that is in the Devils, and in wicked men, who are the Children of him, and from that which doth arise from conviction. A man may beleeve through conviction, as the Devils do: who finding something to be true which God hath spoken, their own experience being a witness to them that God hath not failed of his word, they do therfore collect that what he hath said besides, shal be brought to pass: But that which they do beleeve, they would not beleeve. There is the like Faith in the Children of Satan. For as there is the same Grace in the head, Christ, and in his members, so there is the same sinfulness and evill that is in Satan (the head and Prince of wicked men) in wicked men themselves.

themſelves. While wicked men live under the preaching of the word of God, they come to be convinced that there is no way of ſalvation but by Chriſt, nor any courſe to get eternall life, but by going unto him: But this they like not, but ſecretly wiſh that there were ſome other way, which is evident and apparent, becauſe their hearts do withdraw through unbeliefe, and depart from the living God, As the Apoſtle ſpeaks in *Heb.* 3. 12.

There is a going unto Chriſt by men, as a man goes unto an enemy, and ſues for ſome favor that is in his hand to do him, which he can receive no where elſe; but yet it troubles him. So now they go unto Chriſt, but they had rather be in hard and coſtly working. If faſting and prayer, and giving all their goods to the poor would help them, they would rather do it than go to Jeſus Chriſt. As wicked men do pray in afflictions, but it is becauſe they are driven to it: ſo do they beleeve in Jeſus Chriſt, becauſe they know no way elſe to go, or to find relief unto themſelves. He that is a Beleever doth chooſe Jeſus Chriſt as his way: He doth chooſe him (I ſay) as his way or rather thus, he doth like that way and approve that way.

*Object.* But you wil ſay, *This can be no ſign, becauſe thoſe that were but temporary and fell away, did receive the word of God with joy,* in *Math.* 13. 20.

*Anſw.* 1. But you muſt know that their receiving was not of al, but of ſome truths of the Goſpel. And Secondly: It was not lincere. They received not the truth for the love of it (for then they ſhould have been ſaved 2 *Theſ.* 2. 10.) but they received it out of love of their luſts. So far they did receive the Goſpell as it might free them from Hel, but

but not as it might sanctifie or take away from them the love of this present World: for when persecution came, they were by and by offended.

## CHAP. XXII.

*Faith accompanied with joy and delight: and that 1. As an Act of the Understanding. 2. As an Act of the Will.*

BUt now I shall come to speak of Faith in this point more particularly, As it is a willing receiving of Jesus Christ: a Receiving of him kindly and gratefully. And that I may speak of it distinctly to you.

There is (you must know) a love that is ever joyned with Faith. Faith works by love: And that love is set upon Jesus Christ singly and alone for his sake. The heart doth approve and like of its self in believing on or going to Jesus Christ: That if a Believer could immediately reflect upon what he hath done, when he hath closed with Jesus Christ, if he had (I say) a reciprocall knowledg of his action, that he could say I have now given up my self to him, and this giving up my self to him is forever, never to be my own any more: If he could thus reflect upon himself, he would bless the Lord for helping him so to do. But besides this.

There is a love which goes along with Faith: A love unto Jesus Christ alone, besides the approbation of the Soul in believing: As the Eye delights in seeing, and the Ear is taken with sound: So there is a contentment and pleasure that the Soul takes in Faith. (As it is in *Prov.* 21. 15.) said concerning righteousness

righteousnesse in the generall, That it is a joy to a just man to do justice: So it is a joy to a good man to beleeve: which I shall lay open in divers particulars.

1. Take Faith first (as we handled it heretofore) to be an Act of the Understanding, an assenting unto the truth which God speaks, though the things be not only obscure, but contrary to Reason, it is a pleasure now unto a Beleever to do so. To give up his judgment to God: To have his knowledg from the report which God gives of things, and not from himself, or his own apprehension. Therefore you shall find him to pray God to lead him by his counsell, till he brought him to Glory, *Psal.* 73. 24. And *Paul* in *Gal.* 3. when he was called, he would not consult with flesh and blood to hear what they could say, but because of the divine testimony which he had received, he gives up himself unto Jesus Christ, and unto the work of the Ministry. Hence it comes to pass, that though you may silence a Saint, yet you cannot convince him that he is in an error. 1 *Cor.* 2. 15. *The spirituall man judgeth all things: But he himself is judged of none.* As *Bathsheba* took all the waies she could to make her Son *Solomon* to raign, in 1 *Kings* 1. 17. *Didst thou not say that my Son should raign, And why is it not so?* She stuck unto his word, and took no other way. So doth Faith take that way: Thou hast said, Thou hast said, Thou hast said. And as a proof of that, that Faith delights to take Gods word by way of evidence, rather than any other, in *Heb.* 11. 3. it's said, *By Faith we understand that the world was made of nothing.* We know it by reason, that the world was made of nothing: But that doth not content a Beleever, But by Faith we know it: Because we rather judg by the light that comes from God, than by the light that is in the things

things themſelves. I beſeech you my beloved mark it. In humane affairs and in things that belong unto men, It is as great a weakneſs as can be to depend upon others, to ſee with other mens eyes, and not with a mans own, To ſay as other men ſay, and to ſpeak after them. We count it no learning at all (neither is it) for a man to quote Authors, and to ſay ſuch a man is of this mind, and ſuch a man is of that mind. A man may be as ignorant as the Books themſelves are wherein theſe things are recorded, and yet may have this kind of knowledg. But though in humane affairs it be weakneſs and folly for a man to give up his judgment, and to captivate his underſtanding to what another ſaith, yet it is the excellency of Faith. And therefore it is ſaid in *John* 6. 45. that they are learned men who do hear and learn of the Father; *Every one that hears and learns of the Father comes unto me.* He is a learned man (in the judgment of God) that goes by hear-ſay. That Faith is more to be eſteemed that is grounded upon the Scripture, than that Faith which is aſſiſted by diſcourſe and by reaſon. And the reaſon of it is this, becauſe that Faith is only dependant upon the teſtimony of God. Among Schollars and Miniſters you ſhall many times find a great deal more of knowledg than in others in the matter of divinity, but leſs Faith, Becauſe the Hearers go only by the Scripture, and the Teachers go by parts and Books: They go by the authority of God in the Scripture. Reaſon may be aſſiſtant unto Faith: But it deſtroys Faith as it is a principle, in 1 *Cor.* 2. 16. *We have the mind of Chriſt,* ſaith the Apoſtle: We have the better of it, becauſe we have the mind of Chriſt: And if you have all the ſubtilty and curioſity, and heigth, and depth which naturall underſtanding can reach un-

to, yet know that we are contented with this, that we take things barely as they are reported unto us by Jesus Christ.

Now this is that which Beleevers do cheerfully. He is willing to be a Fool, willing to have his understanding denied, that he may receive the testimony or report of God, either concerning his person, or concerning Gods good will concerning him, or his duty.

And so take the other part of Faith as it is in the will, A resting and quieting of the Soul in Jesus Christ. And so a Beleever is willing thereunto. It is a great matter to be so, as I have shewed heretofore: It is a mean thing in its self for a man to live dependantly, & to have nothing but from hand to mouth. All a mans Glory, and confidence, and boasting is excluded thereby. But though a man be nothing, and though a man be rendred vile and mean in the Eyes of God and all good men, yet Faith makes a man willing thereunto. A Soul that is converted had rather have its Good in Christs hands, than in its own; rather have its comforts in Christs giving and disposing, than in its own; that he should keep the Bottle, and give it as he thinks good: It would not be its own Carver, if it might. Observe it; So far as there is Faith unfeigned in a man, he had rather be at Gods carving, and Gods allowance for Grace, and comfort, and assistance, and supply, than at its own. Therefore see how cheerfully *Paul* speaks concerning this case, in 2 *Tim.* 1. 12. *I know whom I have beleeved*: As if he should have said, though that it be not in my own hand, yet it is in his hand that is able. Though I have not that which makes me to abound, and to be as if I were in Heaven, yet I know whom I have trusted, and that he will keep it for me.

CHAP.

## CHAP. XXIII.

*The Nature of true Faith in a willingneſs to believe, appears in theſe particulars.* 1. *In loving to hear the Doctrine of Faith.* 2. *In a deſire and longing after Chriſt.* 3. *In a high eſteem of Jeſus Chriſt.* 4. *In ſuffering it ſelf to be wrought up by God to Jeſus Chriſt.* 5. *In gladly parting with its confidence in any thing but Jeſus Chriſt.* 6. *In that its joy is full, when it comes to know that it hath by Faith received Jeſus Chriſt.*

For the further diſcovery therefore of this joy and Faith wherein this willingneſs to beleeve, and love of Chriſt appears, I ſhall name theſe ſix particulars.

Firſt: Wherever there is true Faith in any meaſure, the Soul doth love to hear the Doctrine of faith & of Jeſus Chriſt. Of all truths, that is moſt pleaſing: And moſt pleaſing not only becauſe it's moſt profitable but becauſe it's moſt ſelf-denying. If ſo be the Soul would make its choice, or call for any thing out of the Book of God before another, it ſhould be for ſomthing that laies open Chriſt, and preſſeth beleeving on him. *How beautifull are the Feet of them that bring glad tidings?* Rom. 10. 15. How beautifull? that is. they are as lovely as can be, Nay ſo lovely as no words are able to expreſs: How beautifull? The Apoſtle *Paul* did deſire to know nothing among the Corinthians, *but Jeſus Chriſt and him crucified*; 1 Cor. 2. 2. that is, he deſired to make nothing elſe known. And look what it was in him preaching, ſo in every Beleever.

ver. In *Phil.* 3. 10. *That I may know him, and the power of his Death, and the vertue of his Resurrection.* These things a man loves, and he loves to hear spoken of, and discoursed of. Evil men therefore do love corrupt words and unsavory language. Beleevers they love to hear of Jesus Christ; His name is sweet and precious: Not only to hear of him as a story, but as a person whereof there is need, and of whom there is use, and absolute necessity unto salvation. First I say the heart loves to hear of Jesus Christ. *Acts* 13. 42. When the Apostle had preached in the name of Christ, all that were good came to him, and prayed him to preach that over the next Sabbath day, or as it is in some translations between this and the next Sabbath day, as the word may well be rendred. And he did as you may read there. As in *John* 6. they cryed out ever more give us this bread, so the poor Soul desires to hear of that again and again. When *Lidia* heard *Paul* preach Jesus Christ, she attended as one that would not lose a sillable, nor a word of what was spoken concerning Jesus Christ, *Acts* 16. 14. *How beautifull* (as I said before) *are the feet of them that bring glad tidings of peace.* It is good to love the Law of God which teacheth a man his duty, like one that is carefull to do his masters will, *Psal.* 1. 2. He meditates therein day and night: But it's a better sign for a man to love the Gospel of Jesus Christ, & the glad tidings of him: As I shal shew you if I come to it, that there is not only as great honor given unto God thereby, but thereby a man if more humbled and abased in himself and made nothing, than by all that obedience which the Law requires, or by all that sense of misery that the Law works in us because we have not done our duty. A man hath meaner thoughts of himself when he thinks he must beleeve or he cannot be saved, than he hath when

when he thinks if he be called to an account he muſt needs periſh becauſe he hath tranſgreſſed Gods Law. The ſoul loves that law, which ſhews its own face in a glaſs with al its ſpots upon it: But it loves that glaſs better, in which it beholds the face of God, For thereby it is tranſformed from Glory to Glory, 2 *Cor.* 3. laſt. Out of a ſpirit of indignation and wrath againſt a mans ſelfe and ſin, a man is glad to heare any thing that can be againſt himſelf and his ſin: But out of a love of Chriſt, and out of the love of greater excellencies in Chriſt then is in a mans ſelf, a man is glad to heare rather of Chriſt, then of himſelf, *his name is as ointment powred forth. Cant.* 1. 3, There is nothing in the ſcripture but what is ſweet, and as hony; But the Goſpel is as the hony-comb. The whole ſcripture is as a ſugared cup, But the Goſpel of Jeſus Chriſt is as the bottom of that cup.

Secondly, Where ever there is true faith, there is a deſire and longing after Faith and Jeſus Chriſt. *As new borne babes*, as the Text ſaith in 1. *Pet.* 2. 3. A deſire formally. O Lord ſaid the Diſciples unto Jeſus Chriſt, increaſe our faith. O Lord that we may receive our ſight. For its faith alone that makes us ſee the things freely given us of God, and to know the treaſury of grace and mercy which doth and hath lain hid from eternity. And ſo there is alſo a vertual deſire after Chriſt in al beleevers, They long after the meanes whereby faith is wrought. If you have taſted how good the Lord is, *As new borne babes, you wil deſire the ſincere milk of the word that you may grow thereby.* Though that a Child cannot diſtinguiſh rationally between the Milk of the breaſt, and that which is ſugared, It cannot tel that this is the one and this is the other, But it hath a taſt by which it can, and nothing pleaſeth but the mothers breaſt. The Child cannot ask

ask for it, nor describe it, but you may know it loves it because it is stilled with it, and quieted with it. So may be the case of many a Christian: He may not be able by reason, or by discourse, or argument to make out the desirableness of Jesus Christ above al other things, the excellencies of Jesus Christ above al other waies: There may be Rhetorick put upon al other things, beyond al that which he can see through, or put upon the things of Jesus Christ, But you wil find his heart quieted with nothing but Jesus Christ. Let him pray with never so much inlargedness and affections, & let him hear with never so much understanding, and live with never so much unblameableness in the world, yet al this is nothing, his heart is unquiet, because it is not according to what the law requires: And if he sees no fault in it, yet there is fault which the pure eyes of God behold when he comes to look it through and through: And he hath no peace but when he comes to beleeve in Jesus Christ, and receive peace from him. What is there in al the meanes of salvation which thou longest after? What is it which thou wouldest carry home with thee? Is it somthing that may draw Jesus Christ nearer to thee and make him more lovely to thee? So much thou mayest conceive of hope of thy state of Salvation.

The Love of Jesus Christ is described by this, that nothing gives the heart so much quiet, and in nothing is the heart so much taken up and contented, as it is with this, that Jesus Christ is the Mediator, and undertaker, and is the surety, and doth al with the father: And that It doth do al with the father by him. The heart being pleased and contented, argues the desire to be after him.

Thirdly, Where ever there is faith there is love even a high esteeme of Jesus Christ, and God the father in him, and a high valuation of him as one

that

that is good, and true, and able, and liberal. Not only an acknowledgment of these vertues to be in him, but an estimation of him for them. And the reason is this. There is no one (you know) can beleeve or trust another, whom (though he doth know to be able to discharge his promise, yet) he doth not esteem of. No wise man (you know) wil trust him whom he judges to be vain and careless of his word, that wil speak any thing. If so be any one makes a promise, and be not known to be rich, and besides that to be powerful, so as none can hinder him from the fulfilling of it: If he be not esteemed good, and liberal, that wil not think much of what he parts withal, We wil not trust him. In faith therefore there is a love of the Glory of God. And so you have it described in *Rom.* 4. 21. *That* Abraham *did beleeve, and give Glory unto God.* While he was meditating on the promise, and the difficulty of receiving, and it came into his mind, yet he said again, though that I be weak, yet he is able, & though that I be dead yet he lives for ever: & though that unto me, there belongs no such mercy, yet he is liberal. Such indeed our faith in God is, as our esteem is of God. As our esteem is of God, such is our love. Where we see little of excellency, there is little love: & where we see much, there is much love. It is a peece of love, A duty & an act of love wch the soul shews unto God that it wil suffer no blame to light upon him, that it wil have nothing, I say nothing imputed or charged upon his account, but he must stand fair and cleer, and without blemish and spot in al that ever he saith and doth, what ever becomes of the soul. Nay saith a beleever in this case, The fault is not in God but in me, the reason lyes not in any want of love in him, but in the folly and carelessness of my own spirit. The reason why I want any thing is not because I desire any thing of God which he is not ready prepared to the doing

doing of, but it is only becauſe I have a withdrawing heart. That is the third thing.

Fourthly: The Soul that doth willingly beleeve, doth even ſuffer it ſelf to be wrought upon by God if he pleaſe unto Jeſus Chriſt, It leaves it ſelf in the hand of God to be wrought upon even as he pleaſeth. That whereas before it was wont to murmur, and repine, and think much; and hardly that God would take nothing but ſatisfaction, and be pacified by no means but by the blood of his Son: Now it ſaith, Let the Lord do with me even what he pleaſeth, ſo he will but unite me to, and make me one with Jeſus Chriſt. He puts himſelf like Clay into the hands of him, that He may frame and faſhion the Spirit according to his own mind. You have the expreſſion concerning *John* Baptiſt, in *Math.* 3. When Chriſt came to him to be baptized, ſaid *John*, *Do you come unto me? Suffer it to be ſo*, ſaith Chriſt, *for ſo it becomes us to fulfill all righteouſneſs, and then he ſuffered him.* So the Soul is brought by God unto this, to let, or ſuffer God to confute what reaſoning he pleaſeth in him, to ſuggeſt ſuch apprehenſions as are contrary to his own ſenſe and imagination. In *John* 6. 53. Chriſt told them that if they did not eat his Fleſh, and drink his blood, they had no ſhare in him: and the Text ſaith that many did murmur at the Doctrine. And ſuch is the temper of the heart of man when Chriſt comes to deal with him about ſalvation, that he is offended at him, at the Call he gives; and is offended that he will not allow him any confidence, or comfort in any thing or for any thing that he hath done. Muſt there be ſo much ſupernatural vertue required to obtain eternall life, or it muſt not be had? As a Patient is told by the Phyſitian ſometimes, You muſt ſo many daies take this courſe, forbear this diet, and take theſe bitter Pils:

Pils: He begins to think he is injuriously dealt withall: But the Physitian tels him, if you will not take this course, you will die. Then he lets him do what he will. So the Soul saith unto Jesus Christ, Lord take any course in the world with me: If thou wilt have me to lie down in sorrow, If thou wilt have me be without those means and refreshings that I have had heretofore: If it be thy pleasure that I shall lie upon thorns, in comparison of what I have done before, do what thou wilt, Only save me in the day of the Lord Jesus Christ. As a man saith to a Physitian whom he hath a long time refused to be directed by the Counsel of; saith he, I do even submit my self to you, prescribe what you please, use your own method, take what course your wisdom thinks good, Let the things you give be bitter, and let the things you with-hold from me be never so good, as Air, or food: So the Soul leaves it self to Jesus Christ, and lets him do with it what he will, which was the case of *Paul* in *Acts* 9. 6, *Lord what wouldst that I do?* Lord what wouldst thou that I do? do thou have care of me, for I have none of my self, I give up my self to thee.

Fifthly: The Soul is exceeding glad and refreshed when it can do any thing to take away its confidence, and its support that it hath any where, but only in Jesus Christ. I say the Soul is glad that it hath nothing to help it, but Faith, and that Faith hath nothing to lean upon, but only Jesus Christ. When one stone is not left upon another of all that which a man hath built to rest himself in: When as the pillows are pluckt from under the head, and a man is left (as it were) dying, and from under the elbow, that a man hath nothing to support him, yet then the Soul takes pleasure & contentment. There is a pleasure & contentment to have all sweet mor-

ſels taken from a man that it may feed alone upon the Lord Jeſus Chriſt, when it can convince its ſelf that in ſuch a courſe there wil be no ſafety nor ſalvation found, it rejoyceth exceedingly. *We have no confidence in the fleſh, but rejoyce in Chriſt Jeſus.* Phil. 3. Rejoyce when we have no confidence in the fleſh. It is ſaid concerning the Saints, that they waſh their feet in the bloud of the ungodly, and when the vengeance overtakes them, they ſay, This is the man that made not God his refuge, but truſted in his riches. As it is in *Pſal.* 52. 6. 7. ſaid of *Doeg.* So doth the Soul Glory and inſult over, all its vain confidences when they are taken from him: You are wel-enough ſerved, and this is you that would truſt to praying, and to hearing, and that would put your confidence in externall performances; See what they come unto, and what they wil do: All are nothing, But oaken leaves that ſeemes to be ſilver, they are but appearances, and give no reall ſatisfaction. You are well enough ſerved (ſaith the Soul unto it ſelf) and it is but juſtice that is done you, and I am glad it is ſo, and take your portion and ſhare. Whereas men are wont to complain in the world, that ſuch a Miniſter hath undone ſuch a perſon, he hath caſt him into the extreameſt anguiſh of heart that can be. They were comforted, but now they cry out they are undone, & undone: They cry out of nothing but this, that they have truſted to this & that & another thing. And in this a Beleever would rejoyce. Bleſſed be God, that I uſe al means, but it is as if I uſed them not, I will truſt to none: Bleſſed be God that I have got my heart to ſee that whatſoever it is which ſeems to be a glorious ſupport, yet I ſee it will fail me: But in Jeſus Chriſt there is ſtrength. What a pleaſure is it to a godly man to think how God hath purſued his Soul, and ſtrited him and made him to run from al the ſhelters wherein

wherein he would hide himself. When a man comes to make his relation before God in prayer and faith, I would have run into this house, and have rested in this Company, and setled upon this performance, and yet the Lord followed me again and again: This is a refreshment to him, and glads him. When another faith it would make a man cast off all care of goodness for to tell him, that when he hath done all things, there is not a penny paid, nor one nick cut off from the talley of the Lord, when they say this is the way to make a man cast the Commandments of God behind his back, He faith, blessed be God that would not let me take common Bail, which would not have stood my Soul in stead. In 1 *Tim.* 1. 13. *Paul* speaks home to this purpose. *I was a Blasphemer and a Persecutor, and injurious, but God vouchsafed mercy to me.* And how was that? you know in *Acts* 9. and *Acts* 22. God beats him down off his Horse, and a light from Heaven did shine about him, and he was cast upon the ground, and told that he had nothing to do with the Jews that persecuted Christ. But thou persecutest *me Paul*: The more you strive, the more you wound and destroy your own Soul, Now mark what *Paul* saith, in 1 *Tim.* 1. 17. *Now unto the King immortall, and invisible, and only wise God, be Glory for ever Amen.* As if he should have said, Blessed be God that knockt me down, and blessed be God that spake those words, and for ever praised be his name that he would make me to lie with my mouth in the dust, and to have no hope in the earth: As he speaks in *Colos.* 1. 12. *Giving thanks unto the Father that hath thought us meet to be brought out of darkness into his marvelous light.* To be pluckt as it were by the hair of the head out of one condition into another. So *Math.* 13. 44. The man that found the treasure in the Field,

went and sold all, and did it with joy: As if he should have said, I am glad I have nothing in all the world but this Field, this Christ, and nothing but this conversion, and that shall satisfie me. And therefore in this case, because a Beleever is glad to have his confidence in the flesh thrown down. As it was the speech of *Jobs* friends in *Job* 34. 36. *My desire is that Job may be tried to the utmost*: As if they should have said, Lord do not spare *Job* till thou hast made him to know that it is a righteous thing with thee to do with him as thou wilt, though he hath not been an Hypocrite, Try him to the utmost: Just so in the like case, when a Beleever begins to be taken off from confidence in himself, he praies, Lord let it be a through work: Lord, go to the root of this pride, and cut it off at the very bottom, and leave nothing but what is of Jesus Christ.

Sixtly & Lastly: When the Soul doth once come to know that it hath by Faith received Christ, and is Received of Christ, then its joy is full. 1 *John* 1. 4. *Our fellowship is with the Father and his Son Jesus Christ, and I write this that your joy may be full.* It is not every one that hath ful joy, that hath fellowship with Christ, but he that hath fellowship with Christ and the Father too; that sees (if I may so express it to you) the Father in Christ, and through Christ, as in a glass smiling upon him, then its joy is ful. Ful, that is pure. As we use to say that is ful Wine which is unmixt, and strong, Then he rejoyceth in nothing else but only in God & Jesus Christ. Full, that is, strong, that it makes a man do much in a little: To value no difficulties in service, that it ravisheth a man, that he is dead to all things besides. Even as the Women that saw our Lord Jesus Christ after he rose from the dead, they fel about his head & held and kissed him and would not

not let him go. Full, that is, his joy is great, unſpeakable, as the Apoſtle ſaith in 1 *Pet.* 1. 8. ſuch as no word can expreſs. It cannot be compared to the joy of him that doth divide the ſpoyl, nor to the joy of him that reaps the harveſt. When men have corn and Wine and Oyl increaſe, then they are glad: But ſaith he, We ſhal have more joy in *Pſal.* 4. when thou lifteſt up the light of thy countenance. It is joy that is ful of Glory. Glory, that is, Gravity, and Majeſty, ſo as no mean and low thoughts and pleaſures will take with a man. It is full of Glory, that is, it ſatisfies the Soul, As he that is full deſpiſeth the honey combe. So he doth contemptuouſly look upon al thoſe things which other men take pleaſure in beſides. In other duties (I beſeech you mark it beloved) the Soul hath a taſt of Heaven, and a beginning and dawning of Glory. But when a man comes to know that he hath received Chriſt by Faith, then he is full of Glory, that is, he is even as if he were in Heaven it ſelf, as if he were in that compleat happineſs which ſhall abide to eternity. I have enough ſaid the Patriarch *Jacob* when he heard that *Joſeph* was alive. So ſaith the Soul I have enough, for Chriſt is mine, and I am Chriſts. The Iſraelites when they came out of captivity, they were like men that dreamed: The things were too good to be be true: They were taken in a rapture as it were. So doth the Soul in this caſe, Sometimes it admires: What is this? (ſaid *Elizabeth*) that the Mother of my Lord ſhould come unto me? Much more doth the Soul ſay, What is this that Jeſus Chriſt ſhould come to be in my Cottage, in my underſtanding, ſo poor and mean a one as mine is? *Prov.* 13. 12. *The accompliſhment of the deſire is as a Tree of life*: It was a ſign unto it that it ſhould live. So the Soul ſaith, Evil ſhal depart from me, the ſins that I have been troubled

with

with ſhall be mortified, Weakneſſes ſhall be repaired, I ſhall no more lie down in ſorrow. My beloved, as the man that watcheth for the morning, and as the Child that waits for the full age, and as the Joy of the Bride and Bridegroom: All theſe the Scripture uſeth, and much more is the joy of the Soul, when it ſees, and feels, and finds Jeſus Chriſt. But this I ſay is that which it comes unto. The other five particulars are thoſe which more concerns the Point in hand: But at this laſt, they all drive, and at this they do all arrive, but in their ſeaſon.

## CHAP. XXIV.

*Reaſons why the Soul muſt be willing to receive Jeſus Chriſt. 1. By this true Grace is diſtinguiſhed from that which is not true but only like to it. 2. By this the murmuring and corrupt diſputing of the Soul is ſilenced. 3. Faith is not ſaving till it be willing. 4. The Soul muſt reſt in Chriſt ſo as to ſeek help no where elſe.*

NOW conſider that this muſt be for three or four Reaſons. I ſay the Soul muſt be beleeving, and willing to receive Jeſus Chriſt.

Firſt: In this true Grace is diſtinguiſhed from that which is not true, but is like unto it. It is that which changeth the nature, and becomes a kind of nature. In 2 *Pet.* 1. 4. *We are made partakers of the divine nature.* And that acts of it ſelf, and that prompts and puts on to do according to it. A Stone when it is out of its center and place, hath a naturall inſtinct to move thitherto. The Fire would

would be upward, becauſe it is its nature. Look how ſin is in a man, ſo Grace is in a Saint, for it comes in the ſtead of that. Sin is not the eſſence of a man, It is not his ſoul, yet it is ſo wrought into his ſoul, that he doth as naturally ſin, as he doth naturally apprehend, or think, or do a rational act. So now, Grace is not the ſoul of a man, but it is ſo infuſed and created in it, as that the ſoul doth as willingly the things of God according unto its meaſure, as it doth its rational acts, or as it did its ſinful acts formerly: I ſay according to its meaſure. For there is more ſin at firſt then grace in any man that is converted. The ſcripture therefore ſpeaks after this manner, *I will put my fear into your heart.* Jer. 32. 40. And what then, This grace ſhal have the power of a cauſe, and that ſhal worke you according to it ſelf. Fear, ſhal make you fear, and faith ſhal make you beleeve, and to beleeve naturally. Common grace is not wrought into the nature, nor become a nature and therefore hence it comes that men do looſe it, and fal unto their natural courſe, As the dog unto his vomit, and the ſow to the wallowing in the Mire, as the ſcripture ſpeakes.

Secondly, By this willingneſs to beleeve, the murmuring and Corrupt diſputing of the ſoul againſt Jeſus Chriſt, comes to be ſilenced altogether or in a very great meaſure. 2 Cor. 10. 5. *The Apoſtle ſaith that every thought and imagination ſhal be captivated to the obedience of faith.* To the obedience of faith, Now it is captivated by the love which a man hath unto faith. You al know that we cannot indure to have that reaſoned againſt which we love: we are preſently put into a paſſion if any one wil go to vilifie or ſpeake againſt that which we have a mind unto. Now when the ſoul hath a mind to go unto Jeſus Chriſt, and a mind to beleeve, the nit ſtops its eare, and doth with-

withdraw its ſenſe and apprehenſion from what ever can be ſaid againſt it. According as its mind is to beleeve, ſo deafneſs growes upon it to al the reaſonings of the fleſh, for continuance in any other ſtate without Jeſus Chriſt. If a man hath a mind to any meat, or to do a thing, he wil ſay, ſpeak no more, I am reſolved to do it, I wil venture And ſo doth the ſoul in this caſe. And its the beſt way of confutation of arguments. As the Apoſtle ſaith, God forbid. So confute them with this, I wil beleeve, and I wil go unto Jeſus Chriſt, what ever you ſay I am reſolved on that. That is the ſecond reaſon. The murmuring and diſputing that are againſt faith wil not be quiet and ceaſe til they come to have ſuch an affection to beleeve.

Thirdly, Until you wil be in beleeving, or til you love to beleeve, your faith is not ſaving. For faith is an applying of Jeſus Chriſt to a mans ſelf,

There is a double application of Jeſus Chriſt to a mans ſelf.

The one is in diſcourſe when a man can conclude himſelf to be one of Chriſts. And that is faith of aſſurance.

And the other, is not by diſcourſe, but by aime and intention. When a man doth go unto Jeſus Chriſt for good unto himſelf. Now mark what I ſay. Al the credit that you give unto the word, Al the ſence that you ſubſcribe unto, the promiſes of the Goſpel, Theſe do not apply Chriſt to you, No more (you know) then for a man to meditate on the treaſures of the King of ſpain, do make his treaſure his, or do give him an intereſt in it. When a man loves faith, and loves Chriſt, then he gives up himſelf to Chriſt that he may be his. A man looks not from Chriſt for any thing to himſelf until he doth

doth by an act of the Wil reſt upon the Lord Jeſus Chriſt.

Fourthly and Laſtly: There muſt be this affection of love in beleeving, becauſe the Soul muſt *acquieſce* and reſt So in Chriſt, as to ſeek help no where elſe. Now that he muſt So *acquieſce* is evident by this, becauſe to go to Jeſus Chriſt, or to receive Chriſt and not as the only Savior,, is to diſhonor him. A man cannot reſt in him as the only Savior, unleſs that he doth approve, and like of, and take pleaſure in, that which the Goſpel hath revealed concerning him. Or more plainly thus. That way which a man doth not approve, a man wil not ſtick unto for the ſalvation of his Soul. That a man may therefore ſtick unto Chriſt, and never depart from him, he muſt have a good will or liking or approbation of him. And ſo much ſhal now ſuffice for the Doctrinal part of this Point.

## CHAP. XXV.

Application. *Then there are but few Receivers of Jeſus Chriſt. This Uſe concerns three ſorts of Perſons.* 1. *Such as do not receive Jeſus Chriſt as he is.*

### USE

IS Faith ſuch a kind of Receiving? then truly it will caſt even all the world almoſt. There are but few Receivers of Jeſus Chriſt. Many to whom he is offered, but few that give him entertainment by Faith. And thoſe that have given him entertainment, have not done according to the Law of

that duty in receiving him with that kindneſs, which he ſhould have been entertained with. I ſhal put both theſe ſorts together, becauſe they are both under one reproof, though not both under the ſame danger.

Firſt: I ſay this Point diſcovers many to be under unbelief, and ſo not to be the Sons of God, but the wrath of God to abide upon them. And that even many of thoſe who do live under the Goſpel, & have beleeved & received Chriſt, but not received him with love; As the Apoſtle ſaith in another caſe, you have not ſo learned Chriſt, So may I ſay they have not ſo received Chriſt. They have received him, but nor as a friend, and not as a gueſt and not as one that loves him: But even as ſomtimes a poor Child is taken to keeping, becauſe they are compelled thereunto by Law, and they cannot rid themſelves of that charge. So men are compelled by their light and conviction to beleeve that there is no way for ſalvation but by Jeſus Chriſt; Their Underſtanding is forced to receive in this truth becauſe it ſhines ſo cleerly: As the light that opens the ſleeping mans eyes that lies againſt it; but they do not love him. In *John* 3. 19. *They loved darkneſs rather than light, becauſe their works were evill.* Loved darkneſs more than light. Jeſus Chriſt is that light and Faith is that ſight whereby we ſee that light, and they love darkneſs, that is, they love even the moſt uncomfortable eſtate that they could be in the world, better then they love the way of Jeſus Chriſt, darkneſs in the Scripture is referred to uncomfortableneſs. Whether you refer it to the darkneſs of the ſhadow under the Law, Or to the darkneſs of heavineſs and grief of Spirit wherein men are put when they apprehend what they have done to the deſtruction of their Souls. Men love any thing (darkneſs) rather than Jeſus Chriſt.

I ſhall

I shall have occasion to open that again, and therefore I pass it over shortly.

*Out of the mouths of Babes and Sucklings thou hast ordained praise, that thou maiest still the avenger and the enemy*, Psal. 8. 2. And who is the Enemy and the Avenger? It is only the naturall man. For in the *Hebrews* you shall find that the eighth Psalme is only a Prophecy of Jesus Christ under whose feet God puts all things, Jesus Christ was the praise of God the Father, because he was as unfit to have undertaken and perfected the work of our salvation in the eyes of the world, as a Child is unfit to do the service of a man. Or, as the language of a Child is insignificant, and is not able to express it self. Now why will God take such a course? That he may still be Enemy and the Avenger. That I would have you note. That there is in men an enmity and a rage against Jesus Christ and the way of salvation by him. If there were any thing he would destroy, and if there were any wall he would pluck down, and if there were any truth, he would deny, namely salvation by Jesus Christ. *He came to his own, and his own received him not.* His own, that is, those that were separated from the rest of the world. As we call that a mans own wherein a man hath a particular interest title, and possession. If they were Christs own, then they had in some measure owned him, as wel as he had owned them. They had owned him by profession, and yet they received him not, because they received him not with love. παρέλαβον, the word signifies properly a receiving kindly, and respectively and gladly. So, they received him not. The Jews they thought they had received the Messiah, when they refused the Messiah. They thought that he that should be the Messiah should be such a one, and because Christ came not cloathed like unto him,

therefore they rejected him. So Christians are apt to a great mistake about Jesus Christ preached and born in the Gospell, ( as I may say ) as the Jews were about him when that he came in the Flesh. I shall instance only in one.

They do not love beleeving, nor receive Jesus Christ with love: who beleeve him not to be such a one as he is: who receive him not according to the greatness and glory with which he is invested, and which belonges unto him. Suppose a Noble man should come unto a mans house, and be regarded but as an ordinary man: Let his entertainment be otherwise what it wil be, he is not used kindly, but you do degrade him, and level him to an ordinary mans condition, when as he is a person of Honor. Kind usage of one lyes in the shewing him that respect and esteem which belongs unto him. He is an unkind man to his wife, who respects her but as his Father and Mother, when as he must leave Father and Mother in his affections in comparison of her. So now, he useth Christ unkindly, and he doth not shew his love by beleeving on him, who doth not by faith receive him as he is God and Man, One in whose hands al power is, & may do what he pleaseth, viz. ( Give the spirit from the father) And one who is holy, and harmless, and separate from sinners: I say, unless you beleeve upon him as such a one, and receive him as such a one, and love him as such a one, then you do not beleeve, In 1 *Rom.* 21. *They Glorifyed him not as God, and therefore God gave them up to vile affections.* They Glorified God, he confesseth, But not as God, and therefore they were punished. Wherein lay that, that they glorified him not as God; It lay in this, God had put forth his power and wisdom in the things that he had made, and they set up things which they made

made in the memorial of that God, but they praiſed him not as a God of infinite power: They looked after no more then was in the creation and therefore not giving infinite power to him, they Glorified him not as God. So I ſay here, They do not love Jeſus Chriſt as Chriſt, who do not acknowledg him to be what indeed he is, and to be ſuch a one as he is revealed. I ſhall ſpeak more plainly thus. The Jews did ſtumble at the meaneſs of Chriſts out-ſide, becauſe they looked by him to have a temporall kingdome. There are as falſe & as erronious apprehenſions of Chriſt in the minds of men now. The dealings of Chriſt with the Souls of men, are as contrary and as unanſwerable unto mens expectations and preſumptions, as the mean coming of Jeſus Chriſt into the world was contrary unto the expectation of the Jews. Mark it. Chriſts dealings with the Spirits of men, are as unanſwerable, as his coming in the Fleſh was unanſwerable to what the Jews expected. When ever Jeſus Chriſt comes, he comes as a King, he will be Lord, or nothing. As Kings when they come into private mens houſes, command all their ſervants as their own, and uſe every roome as if they that owed them had nothing to do with them: They take all power out of their hands for the preſent, and uſe nothing but what they bring with them, and that which is of their own providing. So when Jeſus Chriſt is come into the Soul, he will have every thought after his mind, and not give a man leave ſo much as to look after any other thing than himſelf. Men look not for ſuch a kind of thing as this is by Chriſt, and therefore they are not able to endure it. Men look for eaſe, and not to be kept to their duty, and they look for peace, and not for to be under the reproof and corrections and inſtructions of the Lord. And men look to have their good

good will accepted, and that Jeſus Chriſt will be ſerved with nothing of what is ours, but of what he gives. Or rather thus, when Jeſus Chriſt comes unto men, he brings trouble, *Behold a Sword*: He changeth men from what they were, and takes them off from the practiſes wherein they walked, which they thought were good. As when Jeſus Chriſt came, he nulled all the ſervices of the Jews, which they thought were exceeding Glorious. Now Jeſus Chriſt comes and ſets the ax at the root of the Tree, and ſaith, If we will not bring forth Fruit, we ſhall be cut down. Now the Soul looks not for any ſuch thing as this. What are the expectations of men by Jeſus Chriſt, but only that Jeſus Chriſt ſhould be a Chariot, that Jeſus Chriſt ſhould give him his hand to ſit by him in Heaven? Men look that Jeſus Chriſt ſhould come with his Arms ready to receive them, and his Boſom to lay them in: They look for nothing but what may make their lives more free, and their Spirits more quiet than they were before. You will be miſtaken in receiving Chriſt: If you have peace with him, you ſhall have trouble. You ſhall be a King and reign, but he will be a King and reign over you. He will be ſerved by you, but you ſhall take all from his Treaſure, that you may ſay only as *David* did, *Of thy own do I ſerve thee.* Now this being contrary to mens apprehenſions, they are not willing to it, and being not willing to it, they are not believing.

If Jeſus Chriſt be not received according to that Glory which he hath, and which doth belong to him, (Make as much of him as you will) yet ſtill it will not be ſalvation to you. *We ſaw his Glory* (ſaith the Apoſtle, (when he preached) *as the Glory of the only begotten Son of God*, John 1. 14. [*As*] that is, it was no other Glory, and can be counted

counted no other Glory but what belongs unto God himself. Now as Jesus Christ is preached and known, so he must be received by the hearers. There is nothing that is worship and honor unto God, nothing that will make us happy, but what is done unto God and Christ, as such. The Apostle makes this in 1 *Thes.* 2. 13. to be a sign of the effectuall calling and conversion of the Thessalonians, That they received the word, not as the word of man, but as it was indeed the word of God. As the word must be received as Gods word indeed, so must Jesus Christ be received as he is indeed. Look therefore what Jesus Christ must be that he may be the Author of salvation, you must receive him as such, if your Faith be saving. It was necessary if he would save us, that he should be God and Man: that he should be the head of al things: that he should be holy and separate from sinners. Do you now receive him by Faith as such a one? Doth your Faith close with him gladly under these respects? It is not enough to saving Faith that you do not deny him to be thus, but he must be owned by you to be thus. I say he must be owned by you. A man may under one consideration be wonderfull kind and respectfull to a Person, when under another consideration he will shew no respect to him. As for example. They said unto *Lot* that he came in among them to sojourn, and would have Lorded it over them. That is, (as if they should have said) If *Lot* will live among us, and take his being with us as an ordinary Person, he may: But if he thinks all things must be as he wil, If he will trouble himself with our matters, and order al things according to his Will, and be our Governor, we wil have nothing to do with him. Therefore the Apostle saith of some men, that they love him not as a Lord, 1 *Cor.* 16. 22. *If a man love not the Lord Jesus Christ, let him*

*him be accurſed.* They love him as Chriſt, for ſo he is anointed: and as Jeſus for ſo he is a Savior: But this [*Lord*] being added, makes their hearts to riſe againſt him, and againſt the precious oinment and Graces that are in him. And ſo you ſhal find in *Jude* 4. He ſaith, *there are ſome that do deny the Lord.* The word Δεσπότης, uſed for a [*Lord*] is a Maſter of a family: If Jeſus Chriſt will come, and he wil have all our time, and ſtrength, and not only that, but the things that are done muſt be after his order, and according to his mind: Our wiſdome and reaſon muſt not direct us in the things that we do, though they be materially good: If ſo, the Text ſaith, *They deny him*: that is, They profeſs they will not have ſuch a one to rule over them. And thus if you compare it carefully in *Luke* 20. from 9. to 17. verſe, with *Math.* 21. where the ſame parable is repeated, though thoſe that had the Vineyards let out to them were angry with the ſervants, yet they uſed them not ſo il, as they uſed the Son: And why did they uſe him ſo ill? It was only becauſe he was the heir, and would have ruled over them. *We will not* (ſay they) *have this man rule over us.* And therefore as Perſons are wont to enquire what the quality and diſpoſition of thoſe are, with whom they deſire to marry, before they make any treaty or Covenant with them. A wiſe Man or Woman firſt ſits down and conſider whether they can like a Man or Woman of ſuch a Spirit and behavior: Suppoſe him to be dull, and harſh, and contrary to her deſire. So firſt get the knowledg of Jeſus Chriſt as he is one that ſaves, and then examine your ſelves how you can ſubmit unto him, that you may judg whether your Faith be true or not. Can you ſubmit unto Chriſt as God, having all things of himſelf, and having an abſolute dependance

pendance on him for all? Can you receive him as your Lord and head? and therefore say as *John* did, he must increase, but I must decrease, he must reign, and I must be put under his feet, and it is fit it should be so: Yea, canst thou receive him thus simply and not upon condition only or principally? Rather than the Prodigall would starve, he would serve, and serve in the meanest condition that could possibly be. Rather than he would die he would eat and feed with the Hogs. A great change, and altogether unlike the Spirit of such a one as he was when he went out from his Father, that could not endure to live upon his Fathers curtesie, in hopes of his portion, but must have it in his own hands. Now as he did it out of necessity, so may men be ready to receive Jesus Christ. But in such a case as that is, it is a burden to a man, and unto Jesus Christ also. For I beseech you consider it. If there be no greater cause or reason, why a man would have Jesus Christ, than that he may be a Plaister to heal him of his sores, than that he may be life to recover him from the dead (His life is dear to him, that is cleer, And his salvation is dear to him but) Jesus Christ is only as a means to serve his turn, and so far he cannot but be desired of a man. What man is there (as you shall hear by and by) that will take delight in Physick for it self, or that doth not count it a misery to be alwaies in Physick, though it be a means to preserve his health. Salvation is to be looked for by Jesus Christ, But Jesus Christ especially. When Faith gives entertainment unto Jesus Christ, it also receives salvation. As Christ said unto *Zachaus*, *This day salvation is come unto thy house*: But Jesus Christ is the great and chief Guest. Faith (I say) bids welcome unto Christ and his benefits, but most of all unto himself. And so much

now shall suffice to have spoken of that first sort, such as receive not *Christ* willingly, and therefore have no true Faith, because they receive him not according to that Glory which he is of.

## CHAP. XXVI.

*A second sort of Persons not Receivers of Jesus Christ viz. Such as delay their coming to Christ. When delaies argue unwillingness.*

SEcondly such also as do delay and put off their going unto Jesus Christ or closing with him. Delay argues unwillingness. So the Seller saith, A man hath no mind, he is not willing to lay out his money, by beating up and down he doth not make up his bargain.

Again. Delaies are a kind of denials. And so the poor man takes them who cals and asks for an Alms, and receives no answer. In War, If men accept not of conditions by such a time, they are counted enemies. God counts delaies, unwillingness, *Luke* 14. 18. The Guests that are invited would not come, and yet if you look there, you shall see that they do but put off the matter for a while, for one saith, he had bought a yoak of Oxen, and another had other business, that he could not come. God counts you to be unwilling, when you are delaying.

There is a forbearance which is not a delay. As the Apostle *Peter* saith in 2 *Pet.* 3. 9. *The Lord is not slack concerning his promise*, though he delaies his coming to judgment: because he hath this great reason for it, viz. His elect are in the world, and must be born into it, that so they may be called

led and saved by him. The Lord having so great a reason for his patience with the world, therefore he is not to be counted slack, though he lets things go disorderly and without punishment for many years together, for what we can think. I may say now in the like case also, that a man doth not delay to beleeve alwaies, because he doth not beleeve? For there may be some reason for it. There is no reason can exempt a man from the obligation unto Faith. Its no reason at all for a man to say that because he is poor and miserable and under Gods displeasure, or in his sins, therefore he should not beleeve. But though there be nothing to exempt a man from the obligation of the Commandment of Faith, yet there is somthing to be done before the Act of Faith. That is, the heart must be humbled, and have the sense of sin, The sense of sin and of a mans need of Jesus Christ, doth in order of nature precede & go before this Act of resting on him. He that hath no sense of sin, ought to say that it is my duty to beleeve: But he ought to say as well, That I may beleeve, I ought to see my sins. Because therefore there may be a reason, therefore every forbearance of believing is not a deniall.

Nor doth every forbearance argue unwillingness. Every forbearance of a duty is not a sign that a man is unwilling to a duty. As for example. A man makes his friend to stay at the door, or in some outhouse for a while before he goes out to him. Because the room wherein he would entertain him is not righted and made handsome for him: And yet he may be as glad of his coming, as of any thing in the world. And yet make him stay till things be ready for his entertainment. So the Soul may be desierous of Christ, and yet not think himself fit to

receive him as yet: A fault there may be in them, and often times there is, Because Jesus Christ provides for his own entertainment. As soon as ever the door is open, that is, that the heart be sensible of sin, Jesus Christ doth come in with all his furniture, makes it an habitation for himself. If a man will stay from Jesus Christ for want of one degree of Grace more than he hath, there is the same reason he should stay for all degrees of Grace: for all degrees of Grace are little enough to compass him with, or to give him entertainment.

But though that forbearance argues not unwillingness in all cases, yet in sundry cases it doth. As for example. When we are not sensible, and take not notice of what is done by God and Christ to egge and draw out the Soul by Faith unto him: When no spurring will make us go on: Though we be exhorted, perswaded, commanded, intreated, threatned, yet still we stand where we were. Amazed at our misery, but give not up our selves unto this Grace of Christ. Or if a man be moved and not proportionably unto the means that are used: Though he hath lived long, and been under the perswasion of the Gospel continually, yet still there is little, very little progress, or looking towards the Lord Jesus. Like green wood, that though there be much fire, and earnest blowing, yet retains nothing but only a little warmth, and comes not unto fire at all. Were it only a dulness and heavines, and slowness of spirit, and not unwillingness, the continuance of the means, and being continually spurred would remove that, and make us at length to get as much as might testifie and bear witness to our Souls that indeed we are in love with the Lord Jesus Christ. Where (I say) continuall means and Ordinances do but very little, it is a sign there is not only slothfulness, but

but unwillingneſs, that the Soul is not wrought upon effectually.

But then eſpecially doth delay argue unwillingneſs when a man ſtifles and hinders the working of the means. He pincheth in the pains that would deliver him of all his trouble: He weakens and enervates the Arguments that are brought to perſwade him to go to Jeſus Chriſt. He grows witty and wiſe and cunning to evade the Arguments and Reaſons of the Goſpel.

And then again is a mans delay a ſign of his unwillingneſs, when he hath it in his power to beleeve, and yet doth not beleeve. I ſay when he hath it in his power. As it is a ſign a man is not willing to pay his debt, or to give unto the poor, when he hath it by him, and yet bids the poor or the debtor to come another time. In all that are regenerate there is a Spirit of Faith: And when they are under the means, and the means do affect them, it is then in their power to beleeve. Naturally no man can beleeve: But it is given unto them that are regenerate, and they can bring that power into act when the means do work upon them. As now in the hearing of a Sermon, for a man to with-hold his Soul from Jeſus Chriſt, when the Ordinance preſſeth him, yet for him to keep his heart back from going unto him, that is a ſign of unwillingneſs.

I wil mention but one delay more. And that is when a man keeps from Jeſus Chriſt without a Reaſon. And let me tell you this, that if once a man ſee his ſin, and his own helpleſsneſs, there can be no Reaſon why he ſhould keep from Jeſus Chriſt. If there be any reaſon, It muſt be either in himſelf, or in Chriſt. If it be in himſelf, it muſt be one of theſe two things.

Either

Either the want of Grace.
Or the abundance of corruption and guilt that lies upon him.

If it be want of Grace. It must be,
Either the totall want,
Or the want of some degrees.

The whole want of Grace that is no ground why you should not beleeve, for by beleeving you receive Grace for Grace. Grace is an effect of Faith: It is the blessing of that seed, and the Tree that grows upon that Plant.

Nor can it be for want of some degree. For as I told you just now, There will be as much reason for a man when he hath attained to twenty degrees of Grace to stay still til he hath attained to the last degree of Grace. as there will be for him when he hath one degree to stay til he hath twenty degrees: for al degrees of Grace are little enough to give Jesus Christ that respect which belongs unto him. If it be not therefore the want of Grace in whole, or in part that should keep a man from believing, Is it the greatness of thy sins? But

Know that thy sins are the greater by delaies. As the debt grows more by non-payment: Use, and Use upon Use. And the wound grows the worse by not laying on the thing that may heal. Is not the reason then in thee? Nor in thy sins, nor in thy Guilt: But in Jesus Christ? That it cannot be. *For the Bride saith come, and take of the waters of life freely*, Revel. 22. 17. And what can be more said, or be more desired? Jesus Christ is glad when sinners come to him: more glad than a godly man is of the conversion of another. As in *Luke* 16. 22. 28. The Father was exceedingly rejoyced when the Prodigall came home, when the elder Brother was troubled at it, *Rom.* 10. 8. *The word is nigh thee even in thy mouth.* It is nigh unto thee:

that

that is, It is throughly known. As we throughly know the things that are ſpoken in our Ears, the ſound that is not far off, but near. Now the word is nigh unto thee, even in thy mouth. As a thing that is confeſſed by al, we phraſe it thus, *viz.* that it is in every mans mouth. Now it is in every mans mouth, and Jeſus Chriſt hath made it evident in his word, that whoſoever believs ſhall be ſaved. The word is nigh thee, and in thy mouth, that if thou beleeveſt thou ſhalt be ſaved. If there be any reaſon therefore that thou goeſt not unto Jeſus Chriſt, it muſt be thy own apprehenſion and thoughts. For there is none in the Object Jeſus Chriſt: nor any ſuch reaſon in thy ſelf. I ſay all the reaſon muſt be in thy own apprehenſion. And therefore thy apprehenſion is ſuch, becauſe indeed thy heart is unwilling to receive Jeſus Chriſt. Unwillingneſs formes and ſhapes and frames ſtrange apprehenſions in the Underſtanding. As where a man doth not love he wil find occaſions to be angry, and Arguments as often as he thinks good to ingage and ſeparate his affections from that thing or Perſon.

Eſpecially Beloved where there is a feigned reaſon. Mark what I ſay. Where there is a feigned reaſon there is unwillingneſs to receive Jeſus Chriſt. A Lyon, A Lyon ſaith the Sluggard is in the ſtreet.

Men ſay that they ſhall be refuſed if they go unto God by Jeſus Chriſt for Faith. You do but imagine this: It's but a feigned reaſon for your unwillingneſs, for none ever went to him that received a neglectful Anſwer. In *John* 6. 37. *Thoſe that come unto me, I will in no wiſe caſt out.*

Men think, if they ſhould lay hold upon Jeſus Chriſt, they ſhould but flatter themſelves preſumptuouſly, and their hearts would be hardned more.

It

It is but a feigned reason. For as fire softens wax, so would the love of God soften thee. The apprehension of the wrath of God hardens, and the apprehension of the love of God softens.

As men go up and down Markets and Fairs and and think to do better til they have lost their opportunity; So do men put off, and put off to beleeve till the day of Grace be past. There is as great a hazard in delay, as in opposition or refusal; and though it seems not unto the Conscience to be so great a sin, (but it is colored with modesty, humility, and fear) yet notwithstanding it is as dangerous. The Lord he reads the principle from whence it comes, and he judgeth of the Act according unto it. The means continuing and the heart being stirred, yet men find out some rub or other in the way, something or other to stop and delay their course of going unto, and closing with Jesus Christ. It may be their ruine. It is as much as if they should say, They would have none of Jesus Christ, nor of his salvation. There are some men so foolish that they wil not send for the Physitian, nor take advice til the Disease hath gotten them down and they are overcome by it and weakned and brought unto the Grave. So it is a folly of Spirit that til we see all means perishing, we wil not come unto a period, and put an end unto the dispute and debate of our Spirits whether we should beleeve or not. That is the second thing, that Delaies do argue unwillingness in the cases that you have heard

CHAP.

## CHAP. XXVII.

*A Third ſort of Perſons not Receivers of Jeſus Chriſt, viz. Such as do not give Jeſus Chriſt that place in their heart which is fitting for him. There are. I. Some that entertain Jeſus Chriſt only in their Fancy. Of theſe there are two ſorts. 1. Such as entertain Jeſus Chriſt only under the Metaphors and Repreſentations by which the Scriptures ſet him forth. 2. Such as entertain him only as a chief point or Doctrine in Religion. II. Some that entertain Jeſus Chriſt only in their Underſtandings and Reaſonings. III. Some that do indeed entertain him in their affections, but not ſuitable to his excellency. The Concluſion.*

THirdly: Let me ſpeak to a third, that do receive and beleeve preſently. They have no fault in their apprehenſion of Chriſt, nor any fault in their puts off and delaies, but they do not give Jeſus Chriſt that place in their hearts that is fitting for him. I ſay they give not Jeſus Chriſt that place in their hearts that is fitting for him. What greater unwillingneſs almoſt can one ſhew to entertain one, than to lodg him in ſome mean room, or in ſome out-houſe, or with ſome baſe and vile company, which he knows his Soul abhors? To lay a noble man among the Swine? Or to lay a man that is of tender ſenſe where there are moſt noiſome ſmels? What greater proof of unwillingneſs can there be to take one into an houſe, than ſuch an entertainment? 2 *Cor.* 1. 6. *We beſeech you receive*

*ceive not the Grace of God in vain.* He intimates thereby that there is a vain, that is a ſlight and neglectful receiving and entertaining of the Grace of God by Chriſt. When Chriſt was born, there was no room for him in the Inne, but in the Stable, and he was cradled in a Manger. And ſo now do men deal with Jeſus Chriſt in receiving him by beleeving. There is a kind of beleeving which is a receiving after that ſort. As for example.

He is only taken into ſome mens mouths: Men ſpeak much of him, but their hearts are far from him, though they draw near to him with their lips.

Some men have Jeſus Chriſt only in their Fancies and ſpeculations, only in their outward room and Fancy. The Fancy is unto the Soul as the Porch or outward Court is unto the Houſe: Or it is as a Shop or a Ware-houſe wherein Commodities are ſet forth, that ſo that thoſe that paſs by may be taken and allured by them. This is the nature of the Fancy of a man: Now Ieſus Chriſt is admitted no further with many men. That is. The Knowledg which they have by Chriſt is only by the Metaphors and borrowed ſpeeches which the Scripture uſeth, and by which he is reſembled and ſet forth in the Scripture. Their knowledg of him, is not proper but Metaphoricall and figurative. For the better helping you in this, you muſt know that there are two ſorts of fanciful Faiths (if I may uſe that expreſſion) two ſorts of people that receive Ieſus Chriſt only ſo far. 1. Such as hearing or reading in the Scripture that Ieſus Chriſt is Compared to a Rock, and Bread, and Water of life, and unto a Tree of life, and ſet out as one that ſtands at the door or Gate of Heaven taking and entertaining thoſe that are received unto Glory.

The

The Scripture ſetting out Heaven as a City: and fellowſhip with God as a Feaſt where Ieſus Chriſt comes as the Maſter of it, to ſee his Gueſts that they be welcome, and want nothing but every way entertained according to the State and Fulneſs and Riches of his Houſe: Such reading that the Scripture ſets out Heaven as a Houſe, and as a Paradice for pleaſure, and asa Kingdome, that hath al kind of contentment in it and lives indepently: they hereupon begin to think of the ſtate of beleeving, as a participation of ſuch kind of things, and their affections are taken much with them. And now mens apprehenſion of a ſtate of Grace and happineſs, it is formed up of theſe: They contemplate of happineſs under theſe reſemblances. This is that which the Scripture cals the form of Knowledg. The form of Knowledg. As in a Map or Globe al the kingdoms and places of the World are put, that in one view they may be beheld. So men have in their minds, and head and thoughts what the Scripture hath thus ſet forth Heaven and Chriſt by, aud further then that their underſtanding goes not. Of this ſort of fanciful kind of Faith, are Raptures wherein men have viſions, and think they ſee glorious ſights both walking and ſleeping, and that they hear voices ſpeaking unto them, and comforting, and calling them to that Glory and Honor which they imagine the ſtate of Grace makes them Sharers in; imagining themſelves to be as upon thrones, and in Gardens, and in the midſt of pleaſures and treaſures. Theſe are the meaneſt and loweſt ſort of this kind, for thoſe that have but little or no underſtanding and inſight into the things of God, have theſe viſions and receptions in their minds and apprehenſions moſt frequently. Ignorant Perſons they know not the mind of God.

And many ſick dying men whoſe underſtandings are weakned, or who have but little underſtanding, all that is left them, being but a diſturbed fancy who have lived the life of man ſo far as underſtanding and fancy goes, yet ſomtimes you ſhall find them ſpeaking of their deſires to be gone, to be in Heaven, to be gone to ſit upon Throns, and going into arms, and going to be partakers of riches and greatneſs, and to be with their Savior, where Glory is prepared and many ſuch things. And yet it is but a Fancy, as is apparent if a man ſearcheth the bottom of it. They are taken with their apparitions and reſemblances of Glorious things, and in them they are ſafe. Metaphors or figurative ſpeeches (Let me ſpeak that by the way) are uſed by the Holy Ghoſt, and of uſe to ſignifie excellent things, and to win the mind to think of ſpiritual things: The mind is brought to think of thoſe Heavenly things by earthly things: Even as Children are won to drink off a cup of Phyſick by the gayneſs of the Cup, or ſome ſuch thing as takes the Fancy. But mark what I ſay. There are no Metaphors that can ſet out the things of Jeſus Chriſt, or Jeſus Chriſt, as they are to be received by Faith. No Metaphor can ſet them out. Saith the Text *Matth.* 11. 27. *No man knows the Father but the Son, and thoſe to whom he reveals him:* And how doth he reveal him? *Eye hath not ſeen, nor Ear heard, nor hath it entred into the heart of man:* that is, Neither by the Eye, nor by the Ear, what God hath prepared for them that love him. Therefore if you look into it you ſhall find an infinite diſproportion between the things figured, and the figure it ſelf. As for example. Chriſt is called Bread. Though this be an *Umbra* and gives you a little ſhadow of Chriſt, yet it tels you not what Chriſt is: for bread doth but preſerve life, and Chriſt gives life unto them.

them that have it not. And you know how bread is made: But Jesus Christ is of another constitution. Mark it. So long as truths or things are in the Fancy, they are but little known. For they come not into the Fancy nakedly and in their own nature, but in some shapes, and figures, and representations. Before the understanding can receive any thing it must substract the thing from all these figures and shapes which the fancy puts upon them.

Yea indeed this kind of figurative apprehension, where it is alone, as it is the lowest and meanest sort of knowledg, so indeed it is nothing but a spiritual madness and distraction of mind. For as it is madness in a man that lies upon straw to think himself upon a Throne, and for him that hath Chains about him, to count them the Ensigns and Badges of royalty and state: And he that hath nothing, to think himself to have al things. The like madness is it for a man to think of the glorious things of Jesus Christ so meanly, as meat, and houses,. or any Metaphorical speeches can set it forth to be. It is al one to think mean things glorious, and to count glorious things to be mean. At the beginning of the Reformation, the Devil hath been wonderful careful to dress up the fancies of men for Jesus Christ. He hath appeared unto men that have been falling away from Popery under divers shapes: And in al of them, as if he were an Angel of light, speaking for and pleading for the Religion and worship of Christ, and setting out heavenly things according to earthly and carnal apprehensions. And poor Souls in those times being deceived by him, have thought indeed that they had such kind of Revelation as the Prophets of old, and have applied unto themselves those Scriptures, *Acts* 2. 17. *That in the last daies young men shall*

*ſhall ſee viſions, and dream Dreams, &c.* whereas all this while it hath been nothing elſe but a work of fancy, A figurative repreſentation of the things of Jeſus Chriſt unto them. Though there be a great deal of uſe to be made of figurative & metaphorical ſpeeches in the Scripture yet they are neither able to ſet out Heavenly things to the ful, And as they are not able to ſet out Heavenly things to the ful, ſo the Ground of our Faith is not the ſimilitude that is between earthly things & ſpiritual things, but only the teſtimony which the word gives concerning Jeſus Chriſt. And mark this. If ſo be that we do receive the Teſtimony which the Scripture gives by Faith, then it is without any ſuch kind of ſhape or image in our Underſtandings, becauſe we do by Faith ſo know as God knows, As God knows intuitively, ſo doth Faith alſo.

I ſay as Metaphors are not able to ſet out ſpiritual things ſpiritually: So that light by which they are to be received, is not that likeneſs which is between the ſimilitudes, but it muſt be from God himſelf immediately. Faith takes Gods teſtimony. It is not true Faith which judgeth, or accepteth of any thing by any light, but the report of God. 1 *Cor.* 2. 16. *We have* (ſaith the Apoſtle) *the mind of Chriſt.* As God himſelf doth not know, his knowledg is not reſolved into or gotten by Metaphors or ſimilitudes of earthly things, So neither is our knowledg that we have by Faith. There is a great oppoſition.

There are two kinds of Arguments as differing as poſſibly can be.

The receiving a thing upon report.

And receiving things from ſimilitudes. That is another kind of reaſoning.

As when we know there is a God, and infinite Wiſdom, and infinite goodneſs in that God we know

know it intuitively, ( as they ſpeak ) That is, there is ſomthing fals into the heart, which ( without any image) doth fix this upon the heart, that there is ſuch a Wiſdom and Power. So from the Teſtimony of God, there fals in ſuch light, as makes a man without any Image or figure to receive Jeſus Chriſt. Therefore I ſay you do but hold up Jeſus Chriſt in a Fancy, and hang him up as a picture in your houſe, and that is not a receiving him by Faith. Though this repreſentation of him is that which ( as you ſhal hear hereafter ) hath ſtrange effects upon men, *viz.* An Imaginary happineſs: And a perſwaſion raiſed upon a mans Imagination. A ſtrange kind of effect wrought upon mens affections, and the alteration of mens courſes.

But there is a ſecond ſort, ( that I may go on with that ) of thoſe which have only Jeſus Chriſt in their Fancy, and they are thoſe that know and like of him only as he is a part of, and head, and main point of the Doctrine of Religion. As every ſcience doth conſiſt of divers principles and common heads whereunto all other things are to be referred. So doth Religion alſo God hath put all that knowledg which is neceſſary unto ſalvation into a frame or model. The Scripture cals it a pattern of wholſome words, in 2 *Tim.* 1. 13. He hath put it into a Summary or Syſteme that we may ſee the Glory and excellency thereof at once, and be ſettled in it, and be taken with the apprehenſion of it, when we ſee one part agree with another: And there is no contradiction, and one depends upon and maintains the other. As in a building of a ſtately Houſe ( which is uniform ) when one part is a ſupport unto the other. Look into *Heb.* 6. 1. 2. The Apoſtle ſpeaks of foundations ſumming up al Religion into a few particulars. In 2 *Tim.* 1. 13, The Apoſtle ſaith that the pattern of wholſom words,

words, or sum of Religion, it doth consist in Faith and love. And in another place he cals it the Doctrine which is according unto godliness 1 *Tim.* 6. 3. Now in this model or frame, the Doctrine of Jesus Christ is the principal point. Look upon the whol Scripture, and Jesus Christ is the principal Theam. Look upon all the matters that belong unto salvation, and he is the chief Argument. Even as the Center is unto all the lines in the Circle, So is Jesus Christ unto all the several truths which belongs unto eternal life: They are all drawn from him, and they all tend unto him. And according unto this it is that men do receive Jesus Christ. They receive him as a man receives the story of *Moses*, or *Joshua*, or any other worthy that have done some noble Acts: That is, as he who is the subject about whom all that is conversant, And the Person by whom al those great things have bin done. And this knowledg of Jesus Christ is that which the Apostle calleth a soundness in the Faith, *Titus* 2. 2. when as men err not from, and make not ship-wrack, of Faith and a good Conscience, or Faith especially. 1 *Tim.* 1. 19. From this knowledg a man may be so established in the profession of Jesus Christ as that he may be able to instruct others, to answer all arguments that shall be brought against this profession, and to endure much even as the Heathen Philosophers that would rather die the cruellest death, than leave any one principle of their learning and profession which they had received. So a man may see so great a reason for the things of Jesus Christ, that a man shal not dare to part with the least beam of it for the greatest afflictions in the world, or to avoid the greatest misery. But yet notwithstanding all this a man may be without saving Faith. It may be thus received into a mans mind and judgment, and

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yet not be a faith that wil bring him life and Salvation at the laſt. For I beſeech you conſider it. A man may thus receive Jeſus Chriſt by a common gift of the ſpirit, though he hath no Grace. In *Rom.* 2. 20. The Apoſtle ſaith of thoſe that were not Jews in the Circumciſion of the heart, that they had a forme of knowledg and did delight themſelves in the Law, compared with the laſt verſe. And if you look into *Rom.* 6. 17. You ſhal find that beſides the forme of Doctrine, unto a mans Salvation there is required his being delivered up unto it. But (ſaith he) you have obeyed from the heart the forme of Doctrine, whereunto you were delivered. DELIVERED, that is, caſt in the ſhape, and conformed unto it, ſo as that what you know, hath authority and power over you. As we ſay a man is delivered into ſuch a ones hand, when he is made ſure of, ſo as he cannot eſcape. A man muſt through obedience come under the power of that which he knows, or his knowledg is not ſaving.

Yea notwithſtanding al this kind of knowledg, and this judgment, and underſtanding of Jeſus Chriſt, a man may have no affection nor love unto him at al. In *Johh* 2. 25. It is ſaid that many beleeved upon Chriſt, but yet he ſaith, they were ſuch as he did not dare to truſt himſelf with al. That is, they would have betrayed him, and for their own advantage would have put him into the hands of his enemies. 2 *Tim.* 3. 5. *They have a form of Godlineſs, but deny the power thereof in their lives.* That is, a man may know much, and know it exactly, and yet the things known have no power to order their affection or to ſubdue their corruption. Or as ſome do underſtand the [Power] in oppoſition to the [Form.] They do not value the things as

they are in themselves; Al their esteem reacheth no further then the order and rank that these things beare in the matters of the world. As for example. A man in casting up an accompt may value a counter a pound, or a thousand pound, only because it is so in reckoning: So a man may value Jesus Christ at a great reckoning, as one that contains al the doctrine that belongs unto Salvation, and yet notwithstanding unto a mans self Christ may be but a brass Counter, and as one that hath no value in himself. That is al I shal leave concerning this point That Jesus Christ is received only into the fancy, when a man knows not Christ in himself, but his apprehension is formed only into the Metaphors and figurative speeches in the scripture of him. And when they know him only as he is the main point of Doctrine in religion, but his heart is not taken with himself.

There are some who go yet further, And they are such who take Jesus Christ into their understanding But it is into the reasoning part of them (as I may so speak) that is, so far as they are convinced by demonstrations and evidences and undeny able arguments, so far they receive Jesus Christ. True faith goes by testimony, and that is the argument and cheife ground of it. A man may receive the word of God to be true upon the same ground that he may receive any other writing, or book which teacheth a man, whether it be the knowledg of Countries, or of the hevens, or any other art whatsoever. In the scripture I say a man shal find the same things to perswade him, which he finds in other books. A man beleeves other Books to be true, because it hath good report, because it is antient, And the parts agree, And they interfere not, nor contradict one another: They have experience that the things there said, comes to pass, & the like things have been done which they report.

report. And ſo a man upon the antiquity of the ſcripture, and the agreement of the ſcripture, and upon the equity that is in the command of the ſcripture, comes to think that the ſcriptures are true. But now the Spirit of God joyning with theſe, and ſitting upon theſe, ( I ſay, Theſe common arguments withal ſciences ) the ſpirit of God improving al theſe, may work upon men very much, But if ſo be that men go no further then theſe, there is not faith in Jeſus Chriſt neither. For I beſeech you mark it. Al faith, it is an act, ſo far as it is ſaving, it is a willing receiving of Jeſus Chriſt. But theſe demonſtrations and arguments, they do compel the underſtanding. The underſtanding cannot but conſent unto them, and it is irreſiſtibly ( do what it can ) bowed to give conſent according to the ſame, and that is an argument that it is not ſaving. As a man who yields obedience, not becauſe he loves the Governor, but becauſe he knows not how to help himſelf ( or to do otherwiſe ) being conquered. So theſe evidences and ſtrong reaſons, they leade a man captive, and a man conſents in his underſtanding although the heart be againſt them: a man may joyn together with them, and yet notwithſtanding they be things which his heart doth moſt of al abhorre: therefore they cannot be ſaving. Miſtake me not beloved.

There is nothing ſo carefull of having a good evidence, as Faith is, It is the moſt ſecure Grace of truſting unto, that poſſibly can be: It will take nothing but what is increated for its ground: It will either have a teſtimony from God that cannot err, or elſe it wil not receive.

But though Faith may look after the cleereſt evidence, yet it looks not after an evidence ariſing

from the things themſelves, but from the word of God: Not from the Matter, but from Gods report. If God wil ſay it, let the thing be never ſo obſcure, and contrary to ſenſe or reaſon, yet Faith will receive it. But that wich *I* now intend in this, is,

That even as the Devils they do beleeve (the Text ſaith in *Jam.* 2. 19.) but they do it, becauſe they have experience that the things which God hath ſpoken come to paſs (as I have ſhewed heretofore) They are convinced by what they have ſeen and found, that what they yet ſee not accompliſhed, ſhal be in Gods own time. And ſo there is a Faith alſo among men, even concerning the things of the Goſpel, which is contrary unto their luſts: But yet its not grounded upon any thing, but meerly upon demonſtration, upon demonſtration (I ſay) or experience, and therefore it doth not ſave.

There are ſome therfore that receive Jeſus Chriſt only into their reaſon. Into their reaſon only. I have made theſe ſeverall ſteps in the laying open of this truth, becauſe that the Devil doth with the Souls of men, even as Warriers do when they have a place to hold out againſt an enemy. If ſo be that they cannot keep one Wal, or one part of the Fort, they get to another, and there ſtrengthen themſelves: They would keep them out of al. If the Devil can keep Chriſt out of the fancies of men, he wil. If he cannot ſtay him there, by reaſon of the means that they live under, then he ſtaies him in Reaſon, and labors to ſet him up there: You ſhal know what I mean by it by and by.

A man may receive Jeſus Chriſt into his reaſon, and yet have no good wil to him. (which is the Point that *I* have in hand) For as the Eye being

ing opened, cannot but ſee the light, ſo neither can the Underſtanding but take notice of the truth that is propounded unto it. The Will hath a power when the Object is before it to refuſe it, But the underſtanding hath no ſuch power. But when as a thing is propounded, it cannot but obſerve it. A man may not like, nor own what is propounded, but he cannot but take notice of it. And therefore (by the way) when we ſay that men will not know, or men are wilfully ignorant. The meaning is this, They will not be known to know, or do wilfully keep themſelves from reflecting upon the conſideration of what they do know: for when the light comes, It cannot (I ſay) but be received. Therfore for the better opening of a mans receiving Jeſus Chriſt into his reaſon.

Know, that there is a difference between Reaſon, and Reaſoning. In the Latine tongue, they have two words that do aptly expreſs it. *Ratio* and *Rationis operatio*. It is that reaſoning which God hath given unto men, to joyn truths together, which are of one ſort, and belongs unto one ſubject, And to collect and gather the conſequences which follow thereon. This is reaſoning. And by this many men come to be great diſputers, and contenders (as you ſhal hear by and by) for that Faith of Chriſt which they have not dwelling in their hearts. As in the time of the Law, The Jews had ſome who kept their Genealogies, who retained the knowledg of every Tribe, the heads of the families, and the kindred, and the alliances which every one had to another by matches and marriages. So God hath given [Reaſoning] in the ſoul this office, To keep the foundation, or principall heads of truths and to keep alſo in memory the conſequences, which are as it were the kindred of thoſe

thoſe foundation truths, the marriages which one common head hath with another, the influences which one point hath into another. This Reaſoning ads nothing unto truth, but doth ariſe from the nature of truth it ſelf, and is in the thing, in the truth, whether or no that it be reached by us or not. As for example.

We reaſon thus. If God made the World, then the World was not eternall. Whether we collect this or not, yet in this ſaying, *viz.* That God made the World. This, *viz.* that it is not eternal is compriſed. And this kind of Reaſoning, the Scripture makes uſe of in the matters of Faith. *Rom.* 3. 28. Therefore we conclude that a man is not juſtified by the works of the Law, but by Faith in Jeſus Chriſt. And in *Matth.* 22. 32. Upon this Jeſus Chriſt proves the reſurrection of the bodies of men, *viz.* God hath ſaid; *That he will be the God of* Abraham, Iſaac, *and* Jacob, *and of thoſe that beleeve upon him. If he hath ſaid* (ſaith Chriſt) *that he will be their God*, then by conſequence, They do live unto him, and their bodies alſo ſhall live together with their Spirits. And becauſe the Scripture maketh ſuch uſe of theſe conſequences, or this kind of reaſoning, therefore we are commanded to attend unto reading, becauſe the words of ſcripture are means whereby things comes thus into our Underſtanding. And we are required to Search the Scriptures, *John* 5. 19. which is a Metaphor taken from Hunters, whether they be Beaſts, or Men: They look after the foot-ſteps of their Game. As, by inſtinct the Dog taketh the ſent here and there, and follows the Game, as if it were following the concluſion. So the mind of a man puts things together, and muſt put the things together that are in the Scripture, and conclude from them.

But

But besides this Reasoning, There is also Reason. which is the principles and notions of things that are in us by nature. And these are of two sorts.

Some are common and universally true. True in every Matter or Science. As for example. That the rule is before, and more known, than that which is ruled by it. That the Cause is more excellent than the Effect. That the means ( so far as it is a means ) is less excellent than the end. These and divers others are true, not only in humane Sciences, but in matters of Faith. As for example. It is as true, that the scripture, because it is a rule, is before mens Faith, and before the Church, and of greater authority and efficacy, Even as it is true, that the Laws of men are in order of nature before any thing can be done lawfully, or to have a reward or acceptation. And so again. The Body of Christ, though it be in Heaven and ful of Glory, yet notwithstanding is as well contained there, and not every where, as it was in one place, and not in another when it was upon the earth.

Now besides those generall and universal principles of reason, there are in us by nature particular principles or notions which do belong unto particular subjects. As, Unto the nature of God: and unto Righteousness, and unto Justice: Whether that righteousness be personall, and morall, or whether it be political, or that which a man is to exercise as a Iudg towards others. There are notions which are proper unto the beings and kinds of Creatures. Now to draw unto the thing that I would speak unto in divers cases.

Both Reason & reasoning may argue an unwillingness to receive Iesus Christ, and so a want of true Faith.

faith. The receiving Jesus Christ may be such both into reason, and into reasoning as argues a man not to beleeve upon Christ unto the Salvation of his soul. Give me but leave to instance but in some of these as breifly as I can. As

I. When no more is beleeved concerning God and Jesus Christ, ( Mark it ) when we beleeve no more of God and Jesus Christ then can be deduced out of the principles of the knowledg of God, which are in us by nature. Take the principles of the knowledg of God which are in us by nature, and that not only in nature fallen and corrupted, but in perfect and innocent nature. The testimony which God gives us of himself through Jesus Christ ( I say that which God hath revealed Christ must do for us or else we cannot be saved ) cannot be deduced from those principles and from that reason, by any understanding whatsoever. Mark it. What God doth do in and by Jesus Christ may be reduced unto that which God hath made known of himself, and is his nature : There is no inconsistency between them. Yea, the nature of God becomes a pawn and security for the making of that good. But out of the nature of God, these things cannot be deduced. As for example.

There is no inconsistency between Gods holiness, and his giving his Son for us. There is no inconsistency between his Justice to punish sin, and his pardoning of sin, as he doth it : They may wel stand together. But the most perfect and absolute understanding of the Justice, or of the holiness of God, or of the mercy of God, cannot teach a man that God wil pardon, or that God wil give Jesus Christ for him : But that a man must have knowledg of from another relation. And that which

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(I suppose) doth make this as cleere as can be, is this; That the things which do belong unto our Salvation by Jesus Christ, are acts of Gods meer wil and pleasure: Such unto which his nature of it self, acts not, but because he of his own pleasure wil so do. And therefore you shal find that the Gospel is said to be hid from the Angels, even the Angels that are in heaven, til it be revealed though that they have as perfect knowledg of God as Creatures can have. They see the face of my father continually, saith our Lord Jesus Christ. The Angels that are in heaven, know the love of God, and they know the mercy of God, and they know the power of God: These are the subjects of their meditation: They are indued with such understandings, that they can go as far, and pierce as deeply into them, as can be by creatures; And yet notwithstanding, that God should pardon and forgive a sinner by Jesus Christ, that they could not find out. And therefore the Apostle saith in 1 *Pet.* 1. 12. 13. That the Angels did stoop down: As a man lays his eare where he can hardly heare. So the Angels did stoop down. It was as much as they could do when God did reveal the Gospel to apprehend or take notice of it. So you know that the scripture saith, that the things of Jesus Christ they are (in *Matth.* 16. 17.) *Not revealed by flesh and blood, but by my father which is in Heaven,* saith Christ. Were the matters of our Salvation the necessary effects of Gods attributes, and his nature, then the things of our Salvation might be found out by those that know and study that nature and those Attributes. But that you see they cannot. The Prophets in 1 *Pet.* 1. 12. That prophesied concerning Christ by an immediate revelation: yet were faint to have another revelation to know the circumstance of the time when the things whereof

they ſpake ſhould be fulfilled and come to paſs. Take the divine nature of Chriſt as he is the ſecond perſon, of the ſame ſubſtance with the father, And though you ſhould know that fully, though you had a perfect underſtanding of it, yet could you not know by it, what the heart of Chriſt is towards you as a Mediator. And the reaſon is, becauſe as what the father doth, he doth do voluntarily, and not from a neceſſity of nature: So what Jeſus Chriſt the ſon doth, he doth out of a voluntary compact and covenant made with the Father. And therefore he ſaith, he comes to do his wil. *Heb.* 10. 9. And *Gal.* 1. 4. *He gave himſelf according unto the wil of God and his Father.* Now mark it, If ſo be that perfect nature, Man in innocency cannot underſtand by the nature of God what are the things which do belong unto Salvation by Jeſus Chriſt: If ſo be that a man muſt beleeve more unto Salvation, then a perfect underſtanding (which the Angels have, if it were in man) can reveal unto him. Then muſt he beleeve more then the corrupt and depraved mind of man can teach him.

Beloved, let me draw it down to a little more narrow compaſs that may fit your practiſe.

The things which God hath revealed are not examined and judged by what is eſſential unto the nature of God. It is lawful to examin what is the eſſential nature of God. It is lawful to look into what God wil do, that we may ſee his attributes ſhining forth in them: But to examin the truth of what he hath promiſed, by that which is eſſential and natural unto God, is for a man to go out of the way that is ſaving. I wil make it plain to you.

You ſhal ſee many a poor ſoul, when he heares

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in the Miniſtry of the word cleerly aſſerted that God wil forgive and pardon ſin: The promiſes of life and Salvation are with ſuch evidence and light held forth, as that there is no exception can be made againſt them, Yet notwithſtanding you ſhal find a poor ſoul keeping off from reſting by faith in them, becauſe he ſaith God is Juſt and of a holy nature, And what communion can there be between ſuch a one as he is, and God? Mark it. Becauſe that the nature of God doth not of it ſelf give forth or promiſe ſo much as the Goſpel doth, therefore the Goſpel is called in queſtion by them. Who ever thou art when thou heareſt the promiſe of God in Chriſt and by Chriſt, that objecteth that God is juſt, and the avenger of ſuch a one as I am, Unleſs this be thy end, viz. To learne how the Juſtice of God is preſerved entire notwithſtanding he paſſeth thee by, unleſs it be I ſay to this end, Thou doſt lay a ſtumbling block before thy ſelf in the way of faith and beleeving: Yea thou doſt diſcover an unwillingneſs to beleeve upon Jeſus Chriſt. Thou thinkeſt God is unwilling to ſhew thee grace and mercy, becauſe thou thinkeſt he wil do no more then he muſt needs do by the neceſſity of his own nature. We count that man to be exceeding hard, who wil give no more then he is conſtrained to do by law. So thou doſt with God. Thou counteſt him to do no more then by law, if thou counteſt that he wil do nothing but what his nature doth hold forth: if thou makeſt his nature to be the rule, and not his promiſe.

His nature doth give ſecurity that that which he hath promiſed ſhal be performed, and that he wil do what he hath promiſed. How hard is that man to beleeve, that wil beleeve no more then he is forced unto? that wil beleeve no report unleſs he heares

it with his own eares, and ſees it with his own eyes: And ſo doſt thou, when thou wilt not reſt in the promiſe of God. It is true indeed,

That men may be brought to beleeve, we teach them that the nature of God is good and kind and merciful: But it is only to theſe ends, and in this ſenſe: Partly to ſhew them that God is not moved by any thing out of himſelf: But not to ſhew them that he were not God by nature unleſs he took their cauſe to heart. And partly it is to ſhew them how his wil hath ſet his nature on work for them, and of his grace he hath laid a law upon himſelf that as he is holy, he ſhould keep his word, And as he would be acknowledged to be powerful, ſo he ſhould work for us: and as he would have the glory of his Juſtice, ſo he ſhould ſave. And therefore Chriſt uſeth theſe titles, *Father* and *Holy Father*, as it is in *John.* 17.11.21. But this is the firſt thing. When men wil beleeve no more then can be deduced out of thoſe principles which they have of the knowledg of God in them by nature, when as the things that God hath promiſed by Jeſus Chriſt, are thoſe things which his nature wil make good, but they are thoſe things only which his wil hath given to us.

II. And again, Men do receive Jeſus Chriſt into their reaſon only, when as they wil beleeve no more then can be demonſtrated, and evidently concluded from the ſcriptures themſelves. Concluded from the ſcripture, every thing muſt be demonſtratively or by juſt conſequence, and it is beleeved ſavingly: But though it muſt be concluded juſtly, yet it is not neceſſary that it ſhould be demonſtrative unto our faith. A concluſion is then demonſtrative (mark it) when it is as cleer and evident as the principle

principle is whence it is drawn. I ſay when it is as cleer. As for example. In 2 *Cor.* 5. 15. Saith the Apoſtle, If Chriſt died for al, then were al dead. This is the concluſion, Then were al dead: and this is as demonſtrative and as cleer as this, That Chriſt died. For he died for them, and in their ſtead: and he needed not to die for them and in their ſtead, if they had not been lyable to death themſelves. But al matters of faith, al matters that ſhal be done for us by Jeſus Chriſt, ſhal not be thus cleerly demonſtrated. That is the thing in hand. For the proofe of it. Conſider with your ſelves, that it is the ſelf ſame faith whereby a man doth beleeve his own Salvation, and doth beleeve the truth of the promiſes. The faith of aſſurance it is a divine faith, as wel as the faith of aſſent is unto what God hath revealed. A man that makes this diſcourſe, *Mark*, 16. 16. *He that doth beleeve ſhal be ſaved*, takes that upon the word of God, which cannot be denyed: But I have true faith, faith he and therefore I ſhal be ſaved. This concluſion now is as divine, becauſe drawn from that propoſition, as that propoſition is, That he that beleeves ſhal be ſaved: But it is not as demonſtrative and cleere. It is as true I ſay but not as cleere. Then you ſee that more is to be beleeved then can be cleerly demonſtrated. The ſcriptures are like a treaſure or womb, which containe more things in them then the word at the firſt face and looking upon can make known unto the mind of a man. I would but only inſtance in one thing more, *Math.* 22. 32. which I ſpake of juſt now. Chriſt goes about to prove the reſurrection of the dead from this, that God ſaid, he wil be the God of *Abraham*, *Iſaack* and *Jacob*. That he wil be their God: that is cleere. From thence he concludes therefore that the dead ſhal riſe: This is as certaine, but it is not ſo cleere, unleſs

unleſs God firſt explains what it is to be a God unto one. It is required of Faith in this promiſe, *I will be thy God*, to expect as much as God can do for one, though it be not expreſſed. That is the thing that I aim at. Matters of favors are to be alwaies inlarged: and promiſes are to be interpreted in the extenſiveſt and largeſt ſenſe. And you have this proof of it, becauſe when God ſaith, he will be ones God, and gives him this promiſe, he is bound to beleeve that God will do as much for him as he can, though thoſe words do not expreſs it, Therefore ſaith Chriſt in *Math.* 22. 29. *You err not knowing the Scripture, and the power of God.* You think the Scriptures contain no more in them than what the words do at firſt ſight, and in their view tender to you. You muſt (ſaith he) interpret the ſcripture according to Gods power, and know, where he hath ſaid he will be a God unto a man, there he hath ingaged all his power to do for a man, or elſe you err. You err not knowing the Scripture, and the power of God.

However the words of ſcripture are uſed to direct and limit the ſenſe of our Faith, or the hope of our Faith, yet they are not given to limit and bound the goodneſs of God. The goodneſs of God and the love which he bears, and the good that he will do, is far greater (becauſe it is infinite) than words taken from men can ſet forth.

There are ſome that go yet further in their entertainment of Jeſus Chriſt, and they put him into their affections. They that hold that mans Will muſt have the caſting voice in the matters of his converſion and ſalvation, uſe this diſtinction.

They ſay, the Will may be wrought upon *quo ad*

*ad affectum*, but not *quo ad effectum*. God by means doth effect the Will, But that the Wil ſhould be throughly effected and brought over unto the things that God would have it, that ariſeth from a mans own ſelf. The diſtinction is good and ſerviceable to the point in hand, though it be applied by them. But it hath this truth in it. That a man may have his affections ſtirred, and ſtirred under the means with the things which do belong unto eternal life, and yet notwithſtanding have his heart ful of luſts, and his wil ſtand in the ſame firmneſs, ſtiffneſs, and ſtubborneſs againſt the things of Jeſus Chriſt, as if he had no ſuch kind of affections. Let me but inſtance in this one particular.

Suppoſe a man to be taken or delighted with a Jewel that is worth millions, but the delight that he hath in it, is but as the delight which belongs unto a thing worth but twenty pounds. So there may be a delight in Jeſus Chriſt, but not ſuitable to the worth and excellencies of him. Suppoſe yet further. Suppoſe a man ſhould make ſhew of love unto a man (as I ſaid in the beginning of the point) but yet ſhould lodg him among vile perſons whom he loaths, no man will ſay, this mans affections are good. So when as Jeſus Chriſt ſhal be lodged with the Devil, and with thy luſts and corruptions, With one breath thou art for him, and with another thou art for them, When thy ſins reign and live in thy heart, taking their pleaſures, and reuling themſelves with delight and contentment, and yet thou ſaieſt there is none like unto, and none can ſave but the Lord Jeſus Chriſt: A man may be affected that hath ſins reigning in him (that is out of controverſie) with the things of Jeſus Chriſt. *Matth.* 13. 20. They received the word with joy, who loved the world, better than

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the word, and therefore when tribulation aroſe, they parted with the word, and fell unto the world preſently. I beſeech you beloved know this much. That as our Lord Jeſus Chriſt when he was to keep the Paſſeover, bid his Diſciples go and they ſhould find a man, and they ſhould ask for an upper room, and there he would eat the Paſſeover. The Upper rooms among the Jews were their Gueſt-chambers, which were far from their lower rooms whereinto ordinary Perſons came: Ordinary perſons were below, but they were with their friends in the Upper room. Know this much, That when Jeſus Chriſt comes into the ſoul by Faith, he will have an upper room, the beſt of your Underſtanding and Will: He wil not be thruſt into a room with Satan and with your luſts, and with dirt: he will not be corrival with them in one houſe. In a word beloved. If there be any Perſon that you have a reſpect unto, if there be any good thing that you have a reſpect unto, and ſubject it not unto him: If there be any evill that you have reſpect unto, he wil not have reſpect unto you. That is certain. That Faith ſhal go for nothing that can lay hold upon Jeſus Chriſt, and yet ſcrable after the world, and this and that luſt, as if there were good and happineſs to be found in it. This particular point that I am upon, To beleeve upon conviction, hath ſome difficulty in it, and I would fain make it plain to you, it is not your conviction that is the reaſon that your Faith is good (Mark it) But it is a ſign your Faith is not good, when you wil beleeve nothing but what you have convictions of, from the things themſelves. For the Spirit of God working in an unregenerate man, he doth but improve things that are common: His nature is not changed, and therefore uſeth but ordinary and humane abilities to the beſt improvement of them.

*Mark* 14. 15.

but

But all that I aim at in all that I have said, is only but this: That in the great matter of your Faith, you would look warily to your selves that you be not deceived. Take heed least when you think you have received Christ into your heart, you have indeed carried him only into the outward room thereof, and not given him the chief place. Many men can dispute for Christ, and many men they are stout, and of courage in the Doctrine of Christ, and yet notwithstanding for all this they have not the saving Faith of him. Many men there are that that because they think to compound all differences, and to make a way easie to their believing by proceeding in the matters of Faith by the wisdome of men, they lose their own Souls. How many men are there that judg themselves, that because they cannot so mourn for sin, as they mourn for Children, and they cannot be so carried after Christ, as they are after the things they love here: Be it Husband, or Wife, or the like, therefore they think they have no love at all. This is only to make the things of the Gospel subject to the Laws and principles of reason. It's true indeed, there is greater reason why you should love God more than Children, And the least discovery of him, more than comfort: That is, there is a ground why you should do so: Yet know that your love is not judged by what you do to these things which are altogether in your power, But by what carriage and affection you bear unto God, who is contrary unto you by nature, but yet brought near by Jesus Christ. And it is a greater matter to a poor Soul (though it cannot do what it should do) to love God a little, when it hath so much corruption to plead with him for to get his heart from God, than it is for a man to love a Child so affectionately, when there is nothing in his heart to draw him from

it. Isa. 55. Saith God, *My thoughts are not as your thoughts, nor my waies as your waies.* The waies of men are, that if they do good, they shall receive good: But Gods way is, to justifie the ungodly, and to do good against evill. You think saith he, that if you buy you must have money, or moneys worth, But know (saith God) that my bargains are not driven on as yours are. For know, If you have no mony, you shall buy, that is, have as good a title, as if you had money or monies worth. This is a riddle, That a man may buy without money, or monies worth, whereas all kind of bargainings are by one of them. But Gods waies are not as your waies. It is enough for you that you have the word of God: He knows what is best for his own Glory, Therefore take his word, And do not judg of things according to what thy reason doth suggest, and square not thy hopes according to thy sense, and as thy wisdome directs, for he knows what is the best way to expresse his mercy by.

FINIS.

A Short and Excellent

# TREATISE OF COVETOUSNESS,

LUKE, 12. 15.

*And he said unto them, Take heed and beware of Covetousnes.*

## CHAP. I.

*The occasion and scope of the words. The Doctrine. The words in the Text* [Take heed and Beware] *glossed upon. Covetousnes considered more generally in three Particulars. More strictly and specially and so it is a desire of having much arising from an uncontentedness with a mans present condition, though he would not by any other then lawful meanes mend or better it.*

IN the 13. verse of this Chapter, One that was with Christ desired him to appeare an Arbitrator in a difference between him and his Brother. *Master speak to my Brother that he divide the Inheritance with me.* Christ answers him with Indignation at

14. verſ. *Man who made me a Judg, or a divider over you.* As if he ſhould have ſaid, I have no commiſſion: Its not my errand or end in coming into the world to take up differences between men and men, but between men and God; Nor am I to help men to their right and inheritances here but unto an inheritance among the Saints. And ſecondly his advice to them is rather to take care for death and another world, Then for an inheritance. *Take heed and beware of Covetouſneſs.* For: *your life*, that is, the end of the life and the comfort of your life conſiſts not in having much; And to that end he tells them a parable of a rich man that laid up much, and made accompt to live quietly and comfortably upon what he had got, but he died ſuddenly: he died like a fool, and periſhed from the preſence of the Lord. For in verſ. 21. Its ſaid *That he was not rich towards God.* What need you (ſaith our Lord) take care for much, when you have not much time to live? Take care for death, and for eternity, elſe after al your labor, you ſhal meet with nothing but eternal miſery. I ſay the words of the Text are an anſwer to a harmleſs motion (as one would think) made by one that was a follower of him. His motion was that Chriſt would do him right, and arbitrate the buſineſs of difference between him and his brother about that eſtate which belonged to him by Inheritance. As Chriſt refuſeth the office in the 14. verſ. for he came into the world to help mens Souls, and not to be a Judg, ſo he therefore warns him of covetouſneſs which would bring forth bitterneſs in the latter end, which would make him die like a fool, and hinder him from being rich towards God. Al a mans riches cannot preſerve his life one day, and if he be not rich in God, he ſhal die like a fool for ever and periſh.

The

The Point that I shall insist upon is this.

**Doct.** *That it's the Duty of all men as they would attain to eternal life, to take heed and beware of Covetousness.*

Its the duty of all; for upon one mans speaking unto Christ about his inheritance, he turns his speech unto all. *He said unto them.* That is, to al the Company at the thirteenth verse. And it is a duty as they would attain to eternal life: for to that end Jesus Christ bids them to beware of Covetousness that they might not die as a Fool doth, as you have it in verse, 20. Mens inordinate desires after the lawful things of this life, do as well hinder them from Heaven, as if they were sinfull things, or gross prophaness, for in the following verses of this Chapter, you have the Anatomizing of a man that was dead and gone to Hell, for he died like a Fool: And it sheweth the Disease and Cause of the misery, he was found not to live in any gross sin, but only in this, that he was Covetous. And because the HEED, cannot be too great, therefore he useth two words, *Take heed*, and *beware*, a double Caution, because there is a great and double danger, or as it is in the Greek, See, or watch to it, and guard your selves against it. A similitude either taken (as some do conceive) from mens going into the fields to gather wholsome Herbs, who are very carefull least they should gather any thing that is poysonous: And when they have made a confection they set it up carefully least any poyson should come into it. The poyson of al a mans Spirit & Duties, is Covetousness. And therefore he bids them to beware of it. Or else its taken from Souldiers (for

(for one of the words φυλάσσεσθε, *Beware*, is properly a Military word) As if he ſhould have ſaid, ſtand Sentinell, have your eyes open, look this way and that way, be Circumſpect leaſt the love of the world get into you: fence your ſelves with al the whol Armor of God, elſe you wil not be able to keep your ſelves from it. They ſhould do as Souldiers, who do not only ſet Sentinels to look out, but do ſet a Guard that they may keep the place that is in danger of the Enemy.

That which I ſhal do in the explication of the Point is to ſhew you.

I. *What Covetouſneſs is.*

II. *The Reaſons why you ſhould be ſo watchfull againſt it, and heedful of it*

I. What Covetouſneſs is, for the great difficulty of the Point lies in the explication of what Covetouſneſs is, which may be taken twowaies:

Either as it is a general,
Or as it is a ſpecial ſin.

In generall, or as it is a general ſin, and ſo it goes in a double Notion.

Firſt: It is a minding of Earthly things, as the Apoſtle expreſſeth it in *Phil.* 3. 19. It's taken in generall for that evil frame of heart, whereby a man when he hath once ſinned, deſires to commit the ſame, or another. And ſo it is taken in *Iſa.* 57. 17. *For the Iniquity of his Covetouſneſs was I wrath, and I did hide my ſelf.* The Hebrew word ſignifies any kind of deſire whatſoever, Not only after Riches as Covetouſneſs is, but after any thing that is unlawfull. And it's probable, yea more than probable that the Holy Ghoſt doth ſo take it, becauſe he

he ſaith they did go on in the way of their own heart, that is, they did what they liſted, the more they ſinned, the more they had a mind to ſin. And the Apoſtle in *Epheſ.* 4. 19. ſaith concerning ſome men, that they did commit all ſin with greedineſs: In the Greek, it is with *Covetouſneſs*; the Apoſtle there only ſpeaks concerning the boundleſs appetite that is in men to do as much as they can againſt God. The groſſeſt ſins that are contentfull and pleaſurable are gainfull to them: ſo that in the Scripture Covetouſneſs ſomtimes ſignifies that deſire of men to commit ſin, after they have once committed it, and are left by God to take pleaſure and contentment in it.

Secondly: As it's a general ſin in that ſenſe, ſo alſo as it is an uncontentedneſs with a mans outward condition. I ſay it is an uncontentedneſs, in *Heb.* 13. 5. it's ſaid, *Let your Converſation be without Covetouſneſs, and be content with ſuch things as you have.* Uncontentedneſs is leſs than diſcontent. For he is uncontented, who is not well pleaſed, But he is diſcontented who frets, murmurs, repines, that thinks much of Gods diſtributions, and that envies another that hath more than himſelf. So you have it laid down in *Pſalm.* 37. 1. *Fret not thy ſelf becauſe of the wicked:* And by the Prophet *Iſaiah* in Chap. 8. verſe 21. where he brings in men which cannot have that liberty from their Enemies which they deſire, They do rage againſt God, *They do curſe their King and their God and look upwards.* As a Dropſie is a thirſt which is not to be quenched: Drink, and you are ſtill dry: So there is an evil frame of heart in men to be unſatisfied with any thing that God doth for them, and that is called Covetouſneſs: Becauſe that Covetouſneſs is an uncontentedneſs with a mans outward Condition, or a deſire

a desire of more, therefore it's a breach of all the Commandments of the second Table by which mens outward Conditions are ordered. As it is wel observed, that as the first Commandment hath an influence into all the Commandments of the first Table, The Love of God, being the Sum of that: So the last Commandment which forbids to Covet, hath an influence into all the Duties of the second Table. As for example. In 1 *Thes.* 4. 6. the Apostle doth there call Adultery or mens lusting after their Neighbors Wives, Covetousnes, when a man Commits Adultery, he is there said to be Covetous. *Let no man go beyond or defraud his Brother* [Defraud] But the word in Greek, is πλεονεκτειν, *Covet*, to be covetous. You have it in the Text, *In any matter*, but in the Grek it is, *In this matter*. And which makes it appear that he speaks only concerning Chastity, and uncleanness, for verse 7. (saith he) *God hath not called us unto uncleanness, but unto Holiness.* In the eighth Commandment, Covetousnes is a breach of that liberality and bounty which men should shew unto all men, but especially unto the Saints. In 2 *Cor.* 9. 5. the Apostle bids them that they should not give out of Covetousnes, but out of bounty: So that the seventh and the eighth Commandments, and by the same reason all the rest of the Commandments of the second Table are broken when as a man is not content in his present condition. And it's a breach in Terms, for, *Thou shalt not Covet thy Neighbors Wife, nor his Servant, nor his Maid, nor his Ox, nor his Asse, nor any thing that is his.* Therefore Covetousnes is said to be a breach of them, because it makes a man that he doth not quiet himself in that state wherein God hath put or placed him.

Thirdly and Lastly: Covetousnes is an uncontentednes in a mans outward condition, though he would

would only by lawful meanes increaſe or better it. Lawful means muſt be uſed, and a bleſſing prayed for upon them, but a man muſt uſe lawful means lawfully, and be content though God doth not give in ſucceſs, elſe he is Covetous. And the reaſon of that is, becauſe Covetouſneſs doth lye in a mans uncontentedneſs or diſcontentedneſs with his preſent Condition. In *Heb.* 13, verſ. 5. *Let your Converſation be without Covetouſneſs and be contented with ſuch things as you have.* Covetouſneſs lyes in uncontentedneſs or diſcontentedneſs. The Lawfulneſs of means doth not take away the ſin, but rather increaſe it: becauſe lawful means are then abuſed when they are uſed to ſatisfy mens luſts from diſcontent with Gods Providence. And if you look into this place, the way that this man took was a lawful way. It was not by any other courſe that he would get his own than by referring the matter to another, *Maſter* ſaith he, *Speak unto my Brother that he divide the inheritance with me*, and yet Chriſt accuſeth him of Covetouſneſs, becauſe he did ſee in him a want of Subjection to the wil of God. To make it more cleer that a man may be Covetous in the uſe of lawful meanes to better his eſtate and Condition, conſider but the meaning of the tenth Commandment, which ſaith, *Thou ſhalt not Covet.* The meaning is this, *Thou ſhalt not Covet thy neighbors Wife* in a lawful way (though thou wouldeſt not have her but in a lawful way) but be pleaſed with thy own. And thou ſhalt not covet thy neighbors oxe, though thou wouldeſt not have it but for thy money: for al unlawful ways of having another mans oxe were forbidden in the eighth Commandement. To deſire another mans wife or any thing that is his wrong and injury, is forbidden in the ſeventh and eight Commandements. The tenth Commandment is therefore a

ſuppreſſion of mens deſires in lawful ways after that which they have not. And unto this Commandment was the ſin of *Ahab* to be referred who did mourne and greive becauſe he had not *Naboths* vineyard upon the price and the value of it. *Ahab* was puniſhed for his Covetouſneſs, and yet he deſired nothing but only to have *Naboths* vinyard for a price, or upon Exchange, which are lawful ways of bargaining. And it appeares evidently that that is the meaning of the tenth Commandment, ( *Thou ſhalt not Covet* ) is to make men content with that they have, although they might by lawfull means, have that which is anothers, becauſe the deſires by unlawful meanes are forbidden in the reſt of the Commandments, The deſire of another mans Wife in an unlawful way is forbidden in the ſeventh Commandment, *Thou ſhalt not commit adultery*, And the deſire of another mans eſtate in an unlawful way is forbidden in the eighth Commandement, *Thou ſhalt not Steal*, As was hinted before. Seeing therefore there is a deſire in this forbidd'ng, which is not forbidden in the reſt, It muſt be a deſire which is in men to the things of another, though it be by lawful means. As I ſaid before ſo I ſay now, that Lawful means may be uſed to advance a mans eſtate, and a bleſſing upon the uſe of thoſe means may be begged, but a man muſt be contented with the will of God whither he bleſſeth, or bleſſeth not elſe he is Covetous. And thus I have ſpoken of Covetouſneſs as its a General Sin.

Secondly, But now you may conſider Covetouſneſs Strictly or ſpecially as it is a ſpecial ſin, And ſo I deſcribe it thus. Covetouſneſs is an uncontentedneſs, or a deſire of having much, ariſing from an uncontentedneſs with a mans condition. It is an uncontentedneſs with or a deſire of having a bundance

bundance, out of a discontentednes with a mans present estate, though he might by lawful means mend or better it: and so you have it almost defined in the words of the Text, for when Christ had said. *Beware of Covetousnes* he adds by explication, *A mans life consists not in the abundance of that which he possesseth.* That therefore which belongs to this life, and the seeking of it in abundance, is Covetousnes. The object of Covetousnes is riches or abundance of the things that do belong to this life. A man may not care for mony and yet be Covetous, because mony doth but serve his desire after other things. And therefore when you find that the scripture speaks of Covetousnes as a desire of mony, as it is 1 *Tim:* 6. 10. *That the love of mony is the root of al evil*, the reason is not because Covetousnes lyes in the desire of mony only, but because *mony answers al things.* Men are therefore Covetous, because by loving of mony they are in love with any thing that may be gotten by it. Therefore the Apostle saith, in 1 *Tim.* 6. 8. *Having Food and Rayment they should be there with contented* As if he should have said, Covetousnes lyes as much in the desire of Cloathes, and meat, as of mony.

I call it a desire. For so the Scripture doth in 1 *John* 2. 16. When it speaks of the lust of the eye. But every lust or desire after riches is not unlawful, or Covetousnes (because riches is made by God to be of use, and to be instruments to many good and pious uses) but only that lust or desire which ariseth from discontent or from uncontentednes rather. Therefore it is that the scripture when ever it speaks of Covetousnes, doth joyn discontentednes with it. And that uncontentednes may be discovered as wel by a mans actions, as any thing else. For as when a man goes about to do those things which cannot be done by any ordinary

power, he tempts God, and calls in Satan to come to his assistance: So when a man doth those things which are incompatible with his state, he doth in that desire more than God hath given him at the present. There is as well a prayer in actions, as in desires or any other way.

A man may be said to have a desire after much or abundance two waies.

Either whenas he desires to have that which he hath not, and in that respect it may be a poor mans sin, as well as the rich.

Or else when a man is content with that which he hath, but is not willing to lay it forth as God assigns him: when he would have that whereof he is possessed, and not part with it, or lay it out to such uses which God assigns him. Mark it: Though a man counts he hath enough and desires no more, yet if he be not willing to part with that which he hath, when God commands him, he is Covetous. In *Eccles.* 6. 2. saith he, *I have seen this evill under the Sun that God hath given to a man riches, that he wants nothing, and yet God gives him not power to eat thereof.* This is an evil Disease, You may be covetous because you wil not give forth of that which you have. In 1 *Tim.*6.17,18. The Apostle opposeth unto Covetousness Distribution unto those that are in necessity: He exhorts rich men that they would (as a fruit of their trusting in the Lord) *Be ready to distribute.* When men are not ready, they are then the Servants of the World, because they have not a heart to dispose of the world, but are disposed and ordered by it.

And let me take in that which I said in the general explication of it, and that is this, That it is a desire arising from uncontent, or discontent, though that a man may by Lawful means get more. That a man may be covetous in the use of lawful means to increase

increase his Estate, or though he do but desire by lawful means to have his Estate increased: A man may be covetous in the use of a lawfull Calling. It is true indeed that Covetousness is in the Scripture set forth by the unlawfull waies that men take to get riches: So the Apostle saith concerning the Ministers in 1 *Tit.* 1. 11. that did preach strange things for filthy lucre's sake. And as it's said, they do make haste to be rich, and they do oppress their Brethren, and defraud: But preaching strange things and oppression, and defrauding are rather effects, than formal Acts of Covetousness. Covetousness may bring some men to those Acts, but a man may be covetous that useth none of them; And the Reason is apparent, because Covetousness lies in a discontentedness, dis-satisfaction, or uncontentedness of mind with Gods portion, or taking care for a man. I will not hold you longer here, because I shall speak in the use of tryal and Examination of the nature of Covetousness.

CHAP.

## CHAP. II.

*Two Reaſons of the Doctrine. I. The Greatneſs. II. The Dangerouſneſs of this ſin. The Greatneſs in five things. 1. A ſpirituall ſin. 2. Overſpreading the whol man. 3. Directly oppoſite to the common nature of Godlineſs and Religion. 4. The Womb and Seed of all ſin, the Root and Cauſe. A Sin may be the Cauſe of Sin four waies. As it is the Cauſe of Gods withdrawing. As one ſin inclines the heart to another. As it adminiſters matter to another. As it is a Parent and Ruler over other ſins. 5. The ſinfulneſs of this ſin appears in the baſeneſs of it.*

SEcondly: And therefore in the ſecond place, Conſider the Reaſons why you ought to take heed and beware of Covetouſneſs. In *Epheſ.* 5. 3. ſaith the Apoſtle *Let not Covetouſneſs be once named among you as becometh Saints. Let it not be once named.* That is, Let it be unknown, unpractiſed, as thoſe things we are moſt ignorant of, which we know not the name of. Let it be abominable to you, for you know they would not have the name of thoſe things in their mouths, which were an abomination, in *Pſal.* 16. ver. 4. And unleſs it be thus, ſaith he, you carry not your ſelves as becomes Religion. In *Heb.* 13. 5. ſaith he, *Let your Converſation be without Covetouſneſs.* [*Covetouſneſs*] your whol courſe of life, in every turning and winding of it, whether you be young or old, whether you be ſingle or married perſons: In whatever caſe you be, ſaith he, yet be not covetous. They were in troubles, yet

it

it was a great deal worse for them to be in Covetousness, than to be in wants. They wanted all things, for they were scattered up and down like Chaff before the Wind, but yet then God would not allow them to be discontented with their Estate and Condition, but to count that best wherein they were. The word is well translated, *Be without Covetousness.* But it signifies, be without the love of Money or Silver. And I say it's well translated, *be without Covetousness,* because as money doth answer unto all things, so in the forbidding of a man to desire Money, he forbids him to desire any thing which God hath not yet given him: But be content with that which you have. They might say that that which they have is less than nothing, it's worse than nothing, yet be contented: We live among a People whose Language we know not; we have lost the Estate to which we are born; yet be contented: We know not when it wil be otherwise, yet be contented: That which is your present state you must make the best of, but be not unsatisfied. And there is a great deal of reason for this, if you consider these Reasons.

I. The greatness of the sin.

II. Or the danger of the sin, or the hardness to avoid it, and to be cured of it.

I. If you consider the greatness of the sin of Covetousness. I shal instance in five things.

## REASON I.

First: It is a spirituall sin. A spirituall sin (as the Schools expresse it) is such as may be committed, though there be no external or outward

Act.

Act done. It's such a sin as a man may commit, though he breaks not forth into any externall Act, or Act of injustice. It's a heart sin, that is bred and born there. In *Matth.* 15. 19. *From the heart comes Covetousnes.* It's a sin that is purely spirituall, as Unbelief is, for it lies in an inordinateness of affection or Lust. As the sins of the Devils are *Spirituall Wickedness.* They are set forth by this in *Eph.* 6. 12. That they are spirituall wickedness, because they do not only arise from Malice against God, from an inward opposition to his Holiness and Glory, but because they are so done by themselves, as the Acts only of the understanding and the Will are in us. There may be an Act of the Understanding, and an Act of the Will (suppose it be an abhorrence or hatred of God) and yet there not be an ill word spoken, or a gross outward sin committed; So such a sin is Covetousness; This sets forth the sinfulness of Covetousness, that it's a spirituall wickedness, It's bred in the Heart, it comes from thence, and it lives there. The more there is of the heart in a sin, the greater the sin is: I say the more sinfulness there is in any sin, the more there is of the heart in it. Therefore Originall Corruption is greater than actuall sins: Now Covetousness doth take up the heart, As I shall shew you more by and by.

## REASON II.

Secondly: The greatness of this sin appears in this, that it is a sin that doth over-spread the whol man: It rests not in any one part or faculty of the Soul, but it doth over-spread the whole, and that not only by infusion, but by formall in-dwelling. That is, Not only doth it work upon the Soul, but the whol Soul is the seat of it. And therefore you shall

shall sometimes find that it is described by the mind, that it over-spreads the understanding. And therefore in *Phillip.* 3. 19. they are said to mind Earthly things. And sometimes by the Will, that it over-spreads the will, in 1 *Joh.* 2. 15. Men are said so to love the World, as that they cannot love God himself. *If any man love the World, the love of the Father is not in him.* As Appetite and desire is in every part of a man. There is no part of a man, but hath an appetite and desire in it to its own Object, So in no part of the Soul, but also may be discontent, which is Covetousness. So that its a sin which infects from the Crown of the Head to the Sole of the Foot, and there is no part free. Of al the Graces that God hath bestowed upon men, there are but two that are principally observed to be diffused through the the whol Soul. And they are, Faith, and Prudence. And therefore they are the most excellent Graces, because they have the greatest command. Of all sins, there is none that have more of the old Man, than Covetousness hath, because it hath not only the affective part (the Will) but the Consultative part, (the Understanding.)

## REASON III.

Thirdly: Covetousness appears to be a very great sin, and very sinful in this; that it's directly opposite unto the common nature of Godliness and Religion. Some Vices are opposite to one particular Vertue: But Covetousness is opposite unto all in it's common nature: And therefore hath the greatest contrariety in it; for this is the common nature of all Religion, to be Heavenly and Holy. And this is the Aspect or consideration of Covetousness, to make a man Earthly. Therefore it's said by God himself, in 1 *John* 2. 15. That *if a man loves*

*loves the World, the love of the Father is not in him.* It might have been truly ſaid, that if a man love any ſin, he loves not God, but God will rather put that note upon the love of the World, rather than upon any thing. The Character is put upon Covetouſneſs, becauſe its the moſt diametrically oppoſite unto Grace of any ſin. To open this a little. Thoſe things differ moſt, which differ in kind. As there is therefore an infinite and unconceivable difference (and one that cannot be made up) between God and us, becauſe he is of himſelf, and we are Creatures. It's impoſſible that ever we ſhould come to be Gods, or God to become what we are, becauſe God and we are not of the ſame kind: He is of himſelf, and we are of him. More plainly: There is a greater difference you know between Gold and the Heavens, than there is between Gold and the Earth, becauſe Gold is but a refined part of the Earth, but the Heavens are of another kind of Being and Creation. Things which differ in their kind, differ moſt. But now the very kind of Religion and Covetouſneſs differs. For what is Religion but a Heavenly and ſupernaturall thing? And what is Grace but a ſpiritual bleſſing that comes down from above, but Covetouſneſs faſtens a mans Soul to earthly and baſe things. And upon this ground it is called Idolatry in *Col.* 3. 5. *Covetouſneß which is Idolatry.* It's called ſo upon this ground, becauſe as the fear and love and honor of God is the Ground of all obedience, ſo the taking of the things of this life into our choice, eſteem, and care, is the putting out, and the extinguiſhing, and eradicating of all ſervice unto God: That a man doth take for his God, which he chooſeth before all other things. When therefore a mans heart is ſo ſet that he muſt have riches and the things of this life, he ſets up that for his God,

and

and denies obedience in whol to the true God. I ſay Covetouſneſs is oppoſite to all Religion.

## REASON IV.

Fourthly: The ſinfulneſs of it appears in this: That it is the Womb and Seed of all ſin. Therefore in 1 *John.* 2. 16. you have it as one of the Generals, or Commanders of all the ſins in the world. All ſins are ſummed up either into *The Luſts of the Fleſh*, that is, Luxury and pleaſure; *The Luſts of the Eye*, that is, Worldlineſs or Riches; Or *the Pride of life*, that is, Honor. In 1 *Tim.* 6. 10. *The love of Money is the root of al Evill. The root*, partly becauſe the Devil doth ingraft every ſin upon that as the ſtock of it, and partly becauſe it doth vertually contain al ſin in it. From thence *Cain* murders, *Judas* betraies Chriſt, *Achan* ſteals the Babiloniſh Garment, *Demas* Apoſtatizeth from Religion: *Demas* (ſaith the Apoſtle) *hath forſaken us, and cleaves unto this preſent World.* in 2 Tim. 4. 10. Therefore you ſhal find what the Companions of Covetouſneſs are in *Rom.* 1. 29. *Being filled with all Unrighteouſneß, Fornication, Wickedneß, Covetouſneß, Maliciouſneß, full of Envy, Murder, &c.* And that you may not think it was the ſingular caſe of the corrupt Heathens, you ſhall obſerve that wherever the Apoſtle ſpeaks of Covetouſnes, he ſpeaks of it as being accompanied with thoſe ſins. In 1 *Cor.* 5. 11. *If any man be called a Brother who is a Fornicator, a Drunkard, Covetous, an Idolator, &c.* In 1 Cor. 6. 9, 10. *Among Fornicators, Idolaters, effeminate perſons, and Theeves, there are Covetous perſons and Drunkards reckoned up.* In *Coloſ.* 3. 5. *Fornication, uncleanneß, inordinate affections, evill Concupiſcence, Covetouſneſs which is Idolatry.* And that the Apoſtle may not ſeem to be in a heat of paſſion, when he doth thus deſcribe the Companions of Covetouſneſs,

touſneſs, you ſhall find that in *Mark* 7. 22. our Lord himſelf ſaith as much, *From the hearts of men ariſe Theft, Adultery and Covetouſneß, &c.* And it's worth obſervation, That when the Evangeliſt *Matthew* doth repeat thoſe words, he leaves out Covetouſneſs: But when *Mark* came to add unto that which *Matthew* wrote (which was the manner of the Evangeliſts to add unto others) he puts in Covetouſneſs: Becauſe whoever is Covetous hath the root of all theſe in him, and not becauſe whoever is Covetous doth all theſe things. You ſhall find therefore in the Scripture that the way which Satan takes to deſtroy men is expreſly ſet out by this of Covetouſneſs. In 2 *Cor.* 2. 11. The Apoſtle ſpeaks of the Devices of Satan; And he ſets forth the cunning of Satan in the beginning of the verſe, *that he makes advantage of us.* Now that word in the Greek is πλεονεκτηθῶμεν, he will do with us, as one that is Covetous. The meaning is this, Look as a Covetous man doth deſire to be poſſeſſed of that which he hath not, ſo doth the Devil lie at the Catch that he may ſeiz upon any ſpirit. That which I bring it for is this, That the Holy Ghoſt ſets out all the devices and evill waies of Satan, by this name of Covetouſneſs. Becauſe a man is as apt to ſin, as the Devill is to tempt: And a man is made as covetous by ſinning, as the Devil is in his unſatisfied ſpirit. So the greatneſs of the ſin appears in this that it is the root of all ſin, and becauſe of that, it is the Cauſe of all ſin. It's a ſin that never goes alone but ingenders many others. In whatever perſon it is, it doth ſo. If Covetouſneſs fals upon Soldiers, then in *Luke* 3. 14. *When they are not content with their wages, they do violence, and accuſe falſly.* If Covetouſneſs fals upon a Magiſtrate, it makes him that he is partiall by Covetouſneſs. And therefore the mark of a good Magiſtrate is, *That he muſt fear God and hate Covetouſneſs.*

Covetouſneſs. Becauſe Bribes blind the Eyes, the Judgment. If Covetouſneſs fals upon Miniſters, it will in 1 Tim. 6. 5. *make them fall into perverſe diſputings, for they ſuppoſe that Gain is Godlineſs.* If it fals upon an ordinary Chriſtian, there you ſhal find that it goes not alone neither, for in Matth. 13. 22. together with the deceitfulneſs of riches, there goes the Cares (as the Text ſaith) of this life. *He that received ſeed among the thornes, is he that heareth the word, and the care of this world and the deceitfulneſs of riches, choak the word, and he becometh unfruitfull.* In Luke 8. 14. there is another ſin ariſeth from it beſides unfruitfulneſs, and that is that men take pleaſure in the things of this life. *That which fel among thorns, are they which when they have heard, go forth and are choaked with Cares and Riches, and pleaſures of this life.* And that you may ſee how ſtrong a vertue there is in Covetouſneſs to bring forth theſe ſins, mark the Text. *When they have heard the word, they go forth*, that is all the reaſon why the word of God and all the allurements of the word of God are not able to ſtay the heart from theſe Courſes. A Sin may be ſaid to bring forth, or to be the cauſe of ſin divers waies.

1. As it is the Cauſe of Gods withdrawing Grace from a man, which ſhould keep him from future ſins. And Covetouſneſs doth this. In Iſaiah 57. 17. *For the Iniquity of his Covetouſneſs I was wroth with him, and he went on in the way of his own heart.* *He went on:* A ſpeech in the Hebrew which is taken from the ſpeech of Cain in Gen. 4. 14. I ſhall go wandring up and down, ſaith he, and have none to protect me, and therefore ſhall be expoſed to the wrath of al men and Creatures. So ſaith God, from their Covetouſneſs it came to paſs that they went and did what they would. And how came this?

this? for the Iniquity of his Covetousnes I hid my self from him. Gods hiding, did go before their doing what they would: And Gods hiding was caused by their Covetousnes.

2. One sin may be the cause of another, because it inclines the heart to another sin. And in this respect Covetousnes is the root of al sin, because the Divel doth graft upon such a heart what temptations he pleaseth. He observed *Cain* was covetous and that he had a mind to be building, He therefore makes him neglect the means of reconciling himself unto God for his sin against his Brother. *Judas* was covetous, and he suggests to him to betray his master. *Demas* was an Apostate and he fel away by the meanes of covetousnes as appeares by the third Ground where the seed was sowen among thornes, that is the covetous heart. As wood that is dry is on fire as soon as a sparkle is put to it. In such a temper is the soul when it is ful of the love of earthly things. I shal speak more to that afterward.

3. One sin may be the cause of another, because it administers matter unto another. And so covetousnes breeds envying, and strife, or dissention with others. But it is said to be the root of al sin in another and higher sense, and that is.

4. Because it is both a Parent and a ruler of other sins. Its a Parent to them. Out of the bowels of Covetousnes, comes pride. 1 *Tim.* 6. 17. *Charge them that are rich in this world that they be not high minded.* And unbeleife: *But trust in the living God.* And neglect of religion: for *Covetousnes is Idolatry.* And fraud and deceit, and unquietnes, and hardnes of heart. *Take heed least your hearts be hardned* through the deceitfulnes of riches. *Pharoah* (you know) was made by nothing so stout and stubborn against the commandement

mandement of God to let the people of Iſrael go, as by this, That his profit ſhould go, he ſhould looſe the labor of ſo many men, and ſo many vaſſals.

And as Covetouſneſs is a Parent to ſin, So its a Prince and Ruler over them. Thoſe ſins that do reſpect the ſelf ſame and are ruled by one another. Now becauſe that the end of Covetouſneſs is to get to a mans ſelf abundance, Therefore Covetouſneſs ſets on work the tongue, to lie, the hand, to defraud, the underſtanding to plot, the Judgment to ſuſpect and doubt of God. The wil to make much of al advantages of Gain. Do but reckon up the children, and the childrens children, do but reckon up the ſubjects that are under this Prince, Covetouſneſs, and you ſhal find that al the whole Catalogue of ſins that can be named are one way or other, either deſcended from, or allyed unto it: In 2 *Cor.* 2. 7. Saith the Apoſtle Comfort them, leaſt they be ſwallowed up by Satan, of ſorrow, for if you do not comfort them, ſaith he Satan wil take advantage of us, as it is tranſlated, but the Greek is πλεονεκτηθῶμεν, that we be not Covetous or uſed by Satan, or Satan do with us as with Covetous men: What is that? ſaith he, he leads them into al kind of ſin, and ſo he would us, To deny ordinances and meanes of Grace, and ſo we ſhould fil up our iniquity.

To lay down but one thing more, wherein the ſinfulneſs of it may appear, And that is.

5. In the baſeneſs of it. There is not a luſt that doth more debaſe a man then Covetouſneſs doth. Therefore its ſaid that a man is a ſervant to Mammon. *You cannot ſerve God and Mammon.* It debaſeth the ſoul in its nature, for God Made it to look

look after things not ſeen. It debaſeth a mans body in its poſture, for God hath made it tread upon the earth out of whoſe bowels it came: Look how unnatural it is for fowles to live in the earth, So its for the ſoul to be ſet upon the world. *Becauſe the Corrupted Gentiles did not like to retayne God in their knowledge*, Therefore he gave them up to Covetouſneſs in *Rom.* 1. 21. To ſhew you that its a lower ſtep and degree of miſery and ſinfulneſs for a man to be Covetous, Then its for a man to be borne without the Image of God by nature. It being made a ſpiritual Judgment, It is therefore a worſe condition then that men are in by ſin naturally. Now al this ſinfulneſs of ſin may be aggravated theſe two waies.

1. That here naturally we are in a ſtate wherein we have no reaſon to look after the world and the things of it. We are Children of wrath, And what ſhould a reprieved condemned man do with purchaſing or looking after eſtates and poſſeſſions? For a man when he is dying to be gripple, and having and ſaving: For a man when he hath his Soul to look after, and but a little time for that, to be looking after things which he ſhal never have any uſe of, argues a great profaneneſs of ſpirit: Now that is our Condition.

2. And as it is aggravated from that, ſo from this. That it is needleſs too. *Math.* 6. 32. *After al theſe things your heavenly Father takes Care.* Chriſt ſaith the care of theſe outward things do lye upon God: Not only as he is a Father, but as a Creator. Though we be ſinners, yet we are Creatures. Therefore he that cares for the Lillyes in the fields, and the fowles of the Ayre, wil care for man. In *Mark*, 7. 20. 21. From the heart comes

Covetouſneſs: It is not becauſe a man wants, nor becauſe a man may want, It is not for any thing in the world, but becauſe a man loves not God and ſpiritual things, that a man is Covetous.

## CHAP. III.

*The ſecond reaſon is the dangerouſneſs of this ſin, it being* Firſt, *Hardly to be avoided.* Secondly, *Difficulty Cured. Some things in Scripture ſaid to be eaſy to God, Some things hard, Some things that are but poſſible unto God.*

IN the ſecond Place. As the ſin is great, ſo it is dangerous.

It is eaſily { 1. Fallen into. 2. And hardly Cured.

We are wont to take heed and to be afraid of ſuch diſeaſes, as are hard to be avoyded, as are eaſily gotten, and when gotten, not eaſily, but hardly cured. Now Covetouſneſs hath both theſe evils in it.

Firſt, It is hardly to be avoyded. We count that infection to be dangerous and very ſtrong which kills luſty men, and that in a night, a day, or in a moment. Covetouſneſs hath undone the moſt ſtrong of men that are unregenerate, And it hath ſpoyled the ſtrongeſt of the regenerate. You ſhal find it to be in al ſorts of men, more or leſs in al Ages. In the heathen, In *Rom.* 1. 29. In the profeſſors of Religion, the Jewes, in *Jer.* 8. 20. In all ſorts of Profeſſors. *David* was a mighty man againſt ſin, A man able to overthrow whol troops

as I may ſay, and yet this ſin incounters him, and and ſpoyls him. Our Lord Jeſus Chriſt was as much afraid of his Diſciples becauſe of Covetouſneſs, as he was of any ſin, becauſe Godly men wil be over run with this ſin, if they look not to it. *Take heed* (ſaith Chriſt In *Luke*, 21. 34. unto his diſciples) *That ye be not overcharged with the cares of this world.* As often as I have read that place, it hath been a wonder to me, why Chriſt ſhould ſpeake ſo unto them. They were Godly people, and through grace their hearts were made as ſoyl that would not eaſily bring forth much bitter fruit: They were taken into Chriſts ſervice upon theſe termes, that they ſhould look for nothing for their ſervice but perſecution: The time that Chriſt bids them take heed of the cares of this life was a perſecuting time when there was not only warre, and rumors of warre, but they were begirt by their enemies. Who would think that in winter time, any weeds ſhould appeare? If this weed ſhould ſhew it ſelf, one would think that this cold blaſt would have been able to have nipt it: But the diſciples that were Saints, The diſciples that were brought up alwayes in perſecution, yet in perſecution were very apt, and nothing would keep that down. When he would prepare them againſt the Judgment of the deſtruction of Jeruſalem, and when he would prepare them to ſtand out againſt the times that they ſhould meet withal from the Apoſtate Jewes. He bids them beware of Covetouſneſs, In *Math.* 13. 7. There you ſhal find that the third ground went further then either the firſt or the ſecond did: That Ground ſignifys a ſort of hearers that were not remiſs and careleſs of what they heard, as the firſt ſort were, nor fearful of Perſecution, as the ſecond ſort were, They receiveied the word of God, and ſuddenly upon a preſent apprehenſion as the ſecond

ſort

ſort did; but they did deliberate, and judg that it was better to walk holily, then to be at liberty, that a man had better be in chaines for a good cauſe then to be at liberty for the denyal of it. If you obſerve, The Holy Ghoſt chargeth them with no ſin almoſt; But with lawful things: And among them, with the cares of this world, and the deceitfulneſs of riches which did choak them, and by which they did become unfruitful. *Demas* was one of that ſort, for he ſtood with *Paul* when he was at Rome in his firſt tryal, when al elſe forſook him. The Epiſtle to the Coloſſians was written when *Paul* was in bonds: & ſo was the Epiſtle to Philemon, for it was ſent by the ſervant of *Phylemon*, who waited upon Paul in the priſon: And in both thoſe Epiſtles *Paul* recommends *Demas*. *Demas* (ſaith he) ſalutes you, and he is my fellow labourer. No man ſtood by mee, that is, no man but *Demas*, and no man but *Luke*, When I came to anſwer it before the Emperour, al my acquaintance were ſhy of me and al the profeſſors at Rome would not know me, but *Luke* and *Demas* ſtood it out: And the doctrine that I propoſed they defended: and the reaſons that I gave they ſtuck to and argued; This he meanes by being a fellow labourer. Yet this *Demas* that ſtood out one brunt, Yet when *Paul* comes to a ſecond, he forſakes him: And what is the reaſon, *He cleaves unto this preſent world*, in 2. *Tim.* 4. 10. So that the beſt of regenerate and unregenerate men find it hard work to eſcape the power of this ſin, One is foyled, and the other ſpoyled by it. This ſin doth prevail in formal profeſſors of Religion, in, 2. *Tim.* 3. 5. *They have a forme of Godlineſs*: Why? Among other ſins he ſaith they are covetous: *Men ſhal be lovers of themſelves, and Covetous*. Do but conſider how this ſin doth

take men, and you wil ſee it is very hard to be avoided. You ſhal find what the Apoſtle ſaith of the whol body of ſin. In *Eph.* 4. 22. That it doth corrupt men by deceit. *Put off the old man that is corrupt according to the deceitful luſts.* Look what *Paul* ſaith there concerning al ſin, that the ſcripture ſaith concerning this one ſin of Covetouſneſs. In *Math.* 13. 22. *The deceitfulneſs of riches.* Covetouſneſs wil plead Conſcience of a mans calling: Care of Gods command to provide for a mans family: Yea the Glory of God. I would have more ſaith a man that ſo I may do more ſervice, and good. *Saul* did ſave the Cattel, but its ſaid, It was for ſacrifice. Covetouſneſs wil put a man upon al duties of morality, and civility. The covetous man whom God abhors ſaith the Pſalmiſt In *Pſal.* 10. 10. He doth crouch and humble himſelf, that is, he is as ſweet, and loving, and affable, and courteous, and as ſeemingly ready to do any office and ſervice for one, as any can be. Nay it wil put upon any ſpiritual duties. *Artaxerxes* was a great friend to the reformation of the Church of the Jews, But it was out of Covetouſneſs In 2. *Kings*, 6. 10. And *Ezra.* 7. 23. That ſo they may pray for the life of the King and of his children, and that no wrath may come upon him, nor his Realme. He would give a toleration to thoſe poore baniſhed ones, that they might go to their own Country and ſet up the religion of their Fathers. It wil make a man keep a good Miniſter in his houſe. In *Judges*, 17. 13. I have a good Levite ſaith *Micaiah*, and now I know that God wil bleſs me ſaith he. It wil make a man not fail to heare the beſt ſermons: In *John*, 6. 26. *Ye follow me not for the Miracles*, (that is, not for the diſcovery of God by me in working of Miracles, and that you may ſee in me more then a bare man, as my Miracles,

cles do diſcover me to be) but ye follow me for the Loaves. That people did go after Chriſt (the beſt of Preachers) a great many miles, and did run the reproach of the people of thoſe times. What made them to be the firſt at Church, but becauſe they thought God would the better provide for them, in 2 *Tim.* 3. 2. 5. Thoſe that are covetous at the ſecond verſe, have a form of Godlineſs. A form of Godlineſs is nothing but the picture of a thing to the life; when a thing is ſo like another by Art as that it can ſcarce be known, then it is ſaid to be a form. Jeſus Chriſt is ſaid to be in the form of God, becauſe he was as like God, as could be: And in the form of a Servant, becauſe you would rather have thought him to be born to miſery than to be Lord of life. Covetouſneſs wil have a form of Godlineſs: He will do the ſame duties that any Godly man in the world doth. Faſting and praier is an extraordinary duty; a great affliction of the fleſh, it's a duty of the greateſt ſeeming holineſs that can be, yet in *Iſaiah* 57. 17. the Reaſon why they faſted ſo often was but for Covetouſneſs, that they might put a greater face and a fairer ſhew upon their perſecuting the Brethren who did differ from them. When they had a mind to fall upon their Brethren for that which they ſhould have born with them in, then they call for a faſt, like the Crocodiles cry, that is only to get a prey. So like as a man may be to a Godly man, ſo like will Covetouſneſs make a man be to him. If a Godly man praies, ſo will he; And if a Godly man forbears outward acts of groſs ſins, ſo will he: If a Godly man ſuffers, ſo will he. When God commends *Job* that there was not a man like him, ſaith the Devill, it is nothing for a man to do as he, when he hath ſo good wages for his work. Have you not given him much Riches, and Honor, and many Children

Children in the world? And as it doth thus deceitfully cheat a man, and is hardly to be avoided becauſe it ſeizeth upon all if they look not to it. So that you may ſee,

Secondly: That it is hard to be Cured. And therefore in the Scripture you ſhal find (if you obſerve it) as many Arguments, nay more Arguments againſt Covetouſneſs, than againſt any ſin, except it be Unbelief. In *Matth.* 6. Jeſus Chriſt ſpends a whol Sermon almoſt againſt it. He doth ſo in *Matth.* 15. He doth ſo when he comes to ſpeak to his Diſciples of the ruine of *Jeruſalem*. He doth ſo when he ſpeaks of the Hearers. Look through the Goſpel and the Epiſtles, and you ſhall find that there are more Arguments againſt Covetouſneſs than any thing, but Unbelief: And wherefore, but becauſe it's a hard thing to cure it? And that you may further ſee that it's hard to be cured, conſider how it deals with a man: The Scripture uſeth divers words to this purpoſe, ſomtimes it ſaith it doth divide a man: So the word uſually is which in the Scripture is tranſlated [*Care*] The word μέλημα, *Care*, ſignifies diviſion of ſpirit: It ſeparates a mans heart from God: It makes a man a Beaſt: To have a heart and a heart, and not to walk perfectly with him: It makes a man take Religion by the very throat in *Matth.* 13. 22. for it did choak the word: And in *Luke* 12. 29. ſaith the Text, *Be not of a doubtfull mind.* The word in the Greek is, Be not like unto Meteors. As Meteors and exhalations that are drawn from the Earth that hangs between the Earth and the ſtars; ſo wil Covetouſneſs make a man that he ſhall not be totally profane, nor throughly holy, neither in the upper region, nor in the lower region upon the duſt. He hath a ſpirit that is mingled, and therefore

fore is on all ſides, but hearty for nothing that is good, or for ſalvation. Nay it goes further in *Luke* 21. 34. *Take heed leaſt your heart be over charged with Gluttony, and Drunkenneſs, and the Cares of this life.* Chriſt doth joyn Covetouſneſs with Gluttony and Drunkenneſs, becauſe it hath the like effects upon the Soul of a man, that they have upon the body of a man. When a man hath drunk extraordinarily, his underſtanding is ſenſleſs; and ſo is a man made by the Cares of this world. *Be not overcharged.* The word ſignifies, Made heavy. His ſpirit is like lead, he hath no ſpirit in any thing that he doth for God, further than he is acted by the world. Of a meer ſpirituall duty, he hath no more feeling, than a ſtone hath. If there be not Rhetorick in praier, and Invention in Sermons, it's not food to him. Nothing that is ſpirituall affects him, but his heart is like a ſtone. It's a ſtrange ſpeech in *Luke* 18. 27. to this purpoſe, when Chriſt ſaid, *It was as hard for a rich man to be ſaved, as for a Camell to go through the eye of a needle, And they ſaid then none of them can be ſaved,* ſaith Chriſt, *The things which are impoſſible with men, are poſſible with God.* Are poſſible with God: That word, I would inſiſt upon a little. There are ſome things that the Scripture ſaith are eaſie unto God. *Do but ſpeak the word* (ſaith he) *and my ſervant ſhall be healed.* And there are ſome things that the Scripture ſaith are hard to God, there is more of God required to do them, than other things: And ſome things that are but poſſible unto God. As if he ſhould have ſaid: It's all that God can do: If there were but a whit of leſs ſtrength in him, he were not able to make a man that is covetous to beleeve. Give me leave to ſpeak with reverence according to the expreſſion: His ſtrength is matched, It's as much as he can do, It is but poſſible to him, to make a rich man

that

that is in love with this present evil world to come to Heaven. And as if the Apostle *Paul* could not say enough to shew the hardness of being cured of this sin you shall find him heaping up words in 1 *Tim.* 6. 9. There are Temptations, and there are Snares, and there are Sorrows: The word properly signifies the pains of a Woman in Travel, which can neither be avoided, nor prevented, and are impossible to be born long: And he saith they are drowned in perdition and destruction, having reference unto the 18. Chapter of *Matthew* at the 66. verse, It was a kind of death to the Assyrians, to tie a Mill Stone about a mans neck, and to throw him into a deep water. Look how there is no hope of saving such a man, so little hope there is of a covetous man. Observe it, he speaks rather of such a man that was covetous, who had made profession of Religion, and known the truth rather than any other, and he saith of them, *That they Pierce themselves through.* The word signifies, they do, as it's said of *Julius Cæsar*, that they came about him so with Bodkins and Swords, that his Body was as a Butt, or Pin-cushion, there was not a whole place in him, he was wounded in Back and Belly, in Armes and Legs, and in every part there was a wound. So saith the Apostle; You wil be by the Cares of this world, you will be run through and through and through with Cares and Sorrows: And what hope is there of a man when he lives thus; when sin hath such advantage of him, how hard a matter is it to be cured.

I have bin the longer in the explication because it is the sin of the times, and the sin of Professors.

CHAP.

## CHAP. IV.

*Use 1. Follow your Callings. Use 2. Seek the Kingdom of God and his righteousness, and other things shall be added. Use 3. Let all your care be for eternal life to be rich in God. Use 4. You shall have all the things of this life that are needfull, if you will look after Grace. Godly men never want, but when they cannot be content to be at God's dispose. Use 5. See your life lie in Grace, not in Riches.*

### USE I.

FOllow your Callings. For the living in a particular calling is as necessary to pluck down the rankness of a mans spirit, and to make him fit to serve God, I say it is as necessary in its kind, as the word is in its kind. There are some sins that arise from the body, and diligence in a particular calling, mortifies them. Follow your Callings. Take what providence casts upon you in them: but be not sollicitous Beloved. Do not care how it may be with you, so you may but provide for eternity: Be content with a little so you may but have Grace: If you have Food and Raiment, be quiet. As upon a day of fast a man may eat so much as may fit him to the work: so my Beloved, care for no more all the time of your life than what may keep you from temptations, and inable you to the work of your Calling. And that work of your calling, you may certainly do for God, whatever your condition be. Turn all your care unto this, that you may trea-

ſure up riches in Heaven. What matter it if you be poor, or have, or not have, as long as you do enjoy Chriſt. This is the great exhortation of our Lord Jeſus Chriſt in this place. That time that men ſpend in forecaſting how they ſhould do in ill times (that time is all loſt) and ſhould be ſpent only in this, How they may provide for a world to come. I ſay it is all loſt; becauſe you are not able to ſecure theſe things: And it's worſe than loſt, becauſe it is a ſin to care for to morrow. Prudently diſpoſe of what God hath given you, but be not troubled though you cannot ſo diſpoſe of things as to ſave you from evill. Be not afraid of any evill that can befall you: fear nothing but ſin and Gods wrath. It is your wiſdom to do ſo. A wiſe man on a Journey cares not if his lodging be hard, and diet courſe, becauſe he is upon his way, and thinks to have better at home. The love of his buſineſs makes him not think of theſe things. What is your buſineſs but to provide for Heaven? What is your home, but to dwell with Jeſus Chriſt, and to have Communion with him? Therefore mind not other things, never be troubled what you are in other reſpects.

## USE II.

And let me add this in the ſecond place. That the more care you take for ſpirituall things, the more care God will take for your earthly eſtate. *Seek the Kingdom of God and his righteouſneſs and all theſe things ſhal be added to you*, in *Matth.* 6. 33. *For all theſe things your Heavenly Father cares for*, that is, if you care not. In *Heb.* 13. 5, 6. *Let your Converſation be without Covetouſneſs, for he hath ſaid he will never leave you nor forſake you.* God enters into Bond to ſave that man harmleſs from all loſſes and evils in the

the world, that does but mind the things of him. He were an unjust master to set us a work, and to leave us to our own finding. Is it not better a great deal to be at Gods hand than at your own? That he should find you, than your selves? Therefore speak to your hearts after this manner. I cannot by my care add one Cubit to my stature, and make one business go well, and get in one debt, and take one penny the more, and get one new Customer. Let me speak to you in your own language. If so be that I do what I can, it will be no advantage to me in these things. But if I be careful to make my peace with God, to get my pardon Sealed, to get my wayes Sanctified, God will give me so much of these as I need, he hath enough, and he will give me liberally, so that I shall have no cause to complain. If I have not so much as another, yet notwithstanding I shall have a blessing with what I have, and that will be more than anothers much. If men did put themselves upon this, that it is to be their care to look to their Souls, and when they have used meanes for their estates and bodies, to leave all to God's disposing, and did believe that then God would bless them, How many then would give that precious time, strength and Spirit which now runs out to the world, unto the service of God.

## USE III.

If every one that would attain to eternall life must take heed of Covetousness. Then let all your care be for eternall life, to be rich in God, as Christ saith in verse 21. *Be rich in God*, that is, in the things of God, and in the things that are for Gods Glory. God doth not call you from the world to put you upon a loss, but to turn your affections upon the right Object. It's not to undo

you, but to make you in better things. As Parents when they would wean the Child from the Nurse unto themselves, they make the nurses breast black, and they fear the Child. So saith Christ, take heed, and look to your selves, when he hath no other end in it, but that he may have your love, and you have his at length. *Many will say*, saith *David* in *Psal.* 4. 7. 8. *Who will shew us any good?* but saith he, *Thou hast put more gladness into my heart, than when Corn and Wine increase.* As if he should have said, when the Devill sees men inquiring after happiness and salvation, he does shew them good: he presently meets them as *Abraham* did the Gibeonites with Corn and Wine, the things of this life, and takes off their hearts from happiness. And it is so prevailing a means, that he betook himself to that alone when he tempted Christ. *All this will I give thee.* When he had shewed him all the Glory of the world, that is, when he had made the world as glorious as possible it could be to the mind of Christ. He did not do unto Christ, as unto us, deceive our fancies, but he put the greatest Glory upon Riches that could be, and then he thought that Jesus Christ would bow down to him. If the Devil cannot make a man as prophane and as loose as he desires, then he will make a man Religious, but mingle Covetousness with it. He will stir up a man, as it is reported by one that writes of the walkings and apparisions of the Devill, The Devil came to many a man in *Luthers* time, and provoked them to stand for Justication and lay aside popish Religion, but he told them also they should get so much by the bargain: And when he mingled this Poyson with that Wine, he did bring them to as much formality as they were in before in their ignorance: They were as bad as before, because of only their Covetousness. When he hath once got a

*Math.* 4. 9.

man

man under his power, he wil make him to grind at this mil, as they did *Sampson*. Therefore the Love of the world is called in. 1. *Tim.* 6. 9. The Devils snare and bond, And it is the sin of the Jews by which they were and are kept from embracing Christ, They did look after an earthly Kingdom. Be not hindred of true happiness by those things. Barter not away your souls for an abundance of the things of this life: Let not your minds run out after what you see, or what is to be had, besides grace and holiness and communion with God. Our Lord Jesus Christ is moved to see one got into good Company here in this Chapter at the 13. verse. seeming to have an inheritance here to neglect to get Salvation and Grace. Grace and the favor of God are true riches, and al other things are not so. They are but shadows of riches, and therefore called a fancy. *Agrippa* his pomp and Glory, is but *vanity*, 25. *Acts*, 23. Though a man seem to be blessed of God when he hath this world, yet it is but seemingly so: And therefore the scripture calls it a fashion. 1. *Cor.* 7. 31. *Rom.* 12. 2. *The fashion of this world.* But there is no true goodness in riches. In *Luke*, 2. 21. Saith Christ, a man that treasures up for himself, is not rich in God That treasures up for himself. That is, Riches are but a particular good that may serve a mans self, but that is all it can do: It makes a man leave God who is a universal good. That only is true Riches which doth procure to a man all good: and that, nothing can do, but what comes from God which is Grace.

## USE, IV.

You shal have al the things of this life, if you wil look after Grace, Al that is needful. *Godli-*

*ness*,

*nesse hath the promise of this life. It gives content.* 1 *Tim.* 6. 6. That is as much as a man doth either need or desire, if his desires be rational and spiritual It gives content. The word that the Apostle useth for content, is a word that is used among Common wealths, that have al things in themselves, and need not other Countries. Religion needs not be beholden to any estate, and condition, or any thing in this world for any thing that belongs to this life. Godly men do never want, but when they cannot be content to be at Gods dispose. He wants not that is content: He hath content, whose wil is conformable unto God. There are at the least twenty several senses of that in *Psal.* 37. 25. *I never saw the righteous forsaken, nor his seed begging bread:* But that which is most probable from the Context and scope of the Psalme is, *I never saw A righteous man,* That is, a righteous man that doth not fret at the prosperity of wicked men. (*Not begging bread:*) that is in want. Let any be of a liberal spirit, willing to part with what God gives him, when God doth cal, and that man never wants. Men that have dogs appetites are never satisfied: When meat feeds humors, then parents deny their children meat: So doth God, when he sees what he gives, doth not work conformity to his wil. Do you mind your work, and God wil care for your maintenance. And you shal have spiritual things at a better rate, and on easier terms then you have earthly things. The paines you take for heaven shal bring you in communion with God, which cannot be got by your indeavors, God wil not put you to more, nor so much in working for him, as you put your selves to in getting the world. Wicked men have been at death convinced of this. Had I (saith one) been as good a servant to God, as to the King, I had been happy. Yea those that know

better

better what it is to prepare for Heaven than others, do complain that they are not so carefull for spirituall things, as they are for the things of this life. When they go about Riches, or the things that concerns Riches, they are buried in the business, and there their thoughts are intent, but at prayer and Hearing their Thoughts are divided, and their Hearts are wandering: and yet still they grow in Grace. *Psal.* 127. 2. *It's in vain to go to bed late, or rise up early: so he gives his Beloved sleep*: that is without this carking care, he gives them sleep: that sleep, is a Lying in the Lap of God and being put into his Bosome, as well as having enough of this world. *Labor not for the meat that perisheth, but for the meat that endureth to everlasting life.* And because men should not be discouraged in Christs putting them to labor, He tels them they shall have it upon gift (*which the Son of Man shall give*) As if he should have said, Though I will not give it for labor, yet when you have done all, you shal see, I will give it upon meer gift, and not as a recompence of your work. *Joh.* 6. 27.

## USE V.

See your life lie in Grace, and not in Riches. The comfort of your life and eternal being, lies in Grace. *Gal.* 2. 20. *I live* (saith the Apostle) *by Faith.* 1 Tim. 5. 6. *Men that live in pleasure, are dead while they live.* They do not trust in the living God, they have no life from him: When you come to die call for all your marks and evidences, sum up all your estate, and see what they will advantage you. It's reported of a Noble man when he had divided all his Estate, he saw a Toad in the room, and he cries out, Oh that I were as that Toad to eternity. Call to this and that Estate and inheritance

inheritance at death, And they will answer it is not in me, I am not able to do any thing for you: When a man comes to die (who hath lived upon God in the world) he can speak comfortably thus, That he shall change only his place, and not his company, for he hath parted with these things before. When you appear before God, you shal not appear as rich, but according to what you have done for him, and what you have done through Grace: Therefore naked came I into the world and must go so out. Men do not stand before God as Kings and Knights: But those that have done for God, shall be honored in that day, but that which enters a man into Gods Glory is Grace. Consider what a folly it is to strive for shadows, to undo your selves, to tire your selves in following after Butterflies? What a madness it is to give thousands for that which is worth nothing? To spend your time impertinently for things in which your life is not? Therefore when you have wearied your selves in casting, & plotting, and designing of wayes for to get an abundance for your selves, ye cover your selves and say, Had this day been spent otherwise, or had I laid out my selfe as much for God, as for these things, it had been well, All this time is lost: If I had been in spirituall duties and services, as long as I have been for the body, it had been well. When you have gotten the world, and have not cast up your accompt what you have done, when you have cared for the Body and not for the Soul, when you have gotten all, you have gotten but a common stone, and lost the Diamond. Therefore when you hear Jesus Christ calling upon you to take heed, his meaning is not to deprive you of any good that the world can give you, but to make you sure of eternity. Therefore turn your thoughts this way. He taketh men of taking care of this world,

world, that so they may attend to eternity. It is not because Jesus Christ would not have the promises of this life fulfilled, that he bids them to take heed, but because he would have you to have abundance of the things which are indeed true Riches.

## CHAP. V.

Use 6. *Beleeve there is something to be feared more than to be desired in abundance. Two Signs to to prove that men do not believe, there is such danger in Covetousness.* 1. *Because men come so near the occasions.* Object. *May not a man take all opportunities of getting, &c.* Sol. *We must not do all we can in the things of this world.* 2. *Because men place their happiness in Riches. Two mistakes upon which men ground their desires of abundance, supposing.* 1. *If they had more, they could do more for God.* 2. *And escape many evils which now they meet with.*

## USE VI.

BEleeve and set this upon your heart, That there is something to be feared more than to be desired in abundance: That under that Bait there lies a Snare and hook; our Lord Jesus Christ would not warn you else. Because men will not beleeve this, therefore it is that men go on, and are undone by lawfull things, by Riches. Let this word of Christ be continually in your Ears, as if you heard him calling from Heaven, Take heed and beware of Riches. As when a man is going on in a dangerous way, Those that know him, do cal after him, and bid

him take heed, there are holes, and pits, and whirlpoles in the water that he is riding through. So Jesus Christ tels men, there are snares and pits in Riches: yet men will not be perswaded. I shall give you but two signs to prove that men do not believe there is such danger in Covetousness.

First: Men will not come near that wherein they think there is danger. When *David* saw the Angel of the Lord standing over *Gideon* with the sword in the time of the plague, He would not come near that place to offer Sacrifice: There was danger there, and in that case, God would have mercy rather than Sacrifice, *Hosea* 6. 6. We will not come near the Persons that have the plague; we keep out of the way where Theeves lie, though we go further about, because there is danger. But men come near occasions of Covetousness by taking all opportunities and advantages of getting, or imploying themselves, by contemplating and meditating of their own wants, and of others Riches. As *David* did confess in *Psal.* 73. that he looked upon what he found every day, and how the eyes of wicked men (that knew not God) were ready to start out of their Heads, because of their fatness, therefore he complains: Whereas he saith, he should have gone into the Sanctuary, and have considered the end of those men, how they stand in slippery places. The consideration of a mans own wants, and the thinking much of other mens abundance, is that which gives an occasion unto Covetousness. Whenever a man comes to think of the world (as men take a Preservative when they go into infectious Air) so men should think of the danger and misery of rich and covetous men. So *David* should have done.

Object.

*Object.* It may be said by the way. *May not a man take all opportunities of getting and enriching himself? Is that to play with a Bait of Covetousness.*

*Answ.* I answer yes. You may not do all you can or may do in the world. In *Luke* 21. 34. Christ bids them that they should as well take heed of Covetousness and the Cares of this life, in verse 34. as they should take heed of Surfeiting and Drunkenness. *Take heed least at any time your hearts be overcharged with Drunkenness and Surfeiting, as well as the Cares of this life.* Christ joyns Surfeiting and Drunkenness with Covetousness. Therefore as a man may not drink all he can bear, nor eat all his stomack requires, but rise with an appetite: No more must a man in the things of the world do all he can. This is gathered from the Conjunction of those two together, Covetousness and Drunkenness. In things that are not good in themselves, but profitable only in some way to an end, there must be a measure in the use of them. As a Builder doth not lay all the stones he can in the House, but so many as the foundation will bear, least he over laies it. The end of a mans Calling is only this, that he may exercise himself the more freely in the waies of God. As I have often said. It is the laying of the soyl ground fallow, that the rankness and sourness of it may be removed, obstacles that are in the flesh unto the holy duties may be taken away. The end of Riches is only that a man may do the work that God sets him and cals him to do, and therefore beyond that he ought not to ingage himself in the world, nor to desire riches. But this is by the way, for Preserve other Cases to another place. That shews that men beleeve there is no

Snare in riches, because they put themselves upon the occasions and temptations of Covetousness.

Secondly: There is another sign, which is this, Because men place their happiness in riches, which appear by this. Mens desires are more easily stirred, more vehemently set on, and hardlier taken off from the things of the world, of this life, than from any thing. To duties, men are drawn hardly, are soon weary, are easily discouraged; but are not so in seeking after the things of this life. When men have gotten riches then they count themselves happy: Therefore it is, that when they lose or want them, they count themselves to be in a most deplorable & sad condition. No man counts himself to be unhappy in the want of that which would not *Make* him, in his own opinion. Therefore when men think all is gone, when the world is gone, frowns upon you, It's a sign they make the world their God, and do not think it a Snare. To perswade you therefore to the believing of this, that it's a snare, or that there is a snare in it, I shall only remove (in a word or two) the ground of that perswasion.

1. Men think if they had more of the world, they could do more for God, more good than they do. As *Absalom* said if he were King he would do justice, and relieve the oppressed, break the bonds, free men from taxes that his Father laid upon them: So men think that if they were but as rich as another man, they would distribute to the Saints, Cloath the naked, feed the hungry, their houses should be like the house of *Caius*, an Inn for them: They would serve God more freely. This now doth suppose that there is an help in abundance, and not a hook. I beseech you my Beloved consider it, when men have had abundance, though they have been put in

mind,

mind, and cautionated continually, that therefore they have it that they may serve God in the abundance of all things, they have found their hearts straigter, and their hands weaker, than when they were in poverty, or in a mean condition. *Take heed* (saith God unto the people of *Israel*, and he reads them that lesson every morning that they took a journey into the land *Canaan*) *least when you come into the land of* Canaan, *that you do forget the Lord your God, and not keep his Statutes and Judgments to do them.* Yet notwithstanding for all this, when as they were come into the land, as it's said in the Book of *Deuteronomy*, they did not serve the Lord their God in the abundance of all things, but they served themselves and their own lusts. Had you been by the self same people when they were in the captivity of *Babylon*, you might have heard them groaning and sighing out for deliverance, Thus: Deliver us and we will serve thee: our strange Gods shall be put away from us, we will build *Thy Altar, and none else*, we will offer unto thee the fat of the Calf & of the Steer, but when they came into the land as we have shewed out of *Nehemiah* and *Ezra*, they did delight themselves in the fatness of the land, and forgat the Commandments of the Lord.

I beseech you my Beloved consider it. A man is to content himself with the doing of that good (though it be never so little) which God calls him to do. That Servant honors his Master as wel that continually waits upon him and goes whither he goes, as he that doth in the house the greatest drudgery. God doth not call a man to all that he thinks he could do, or it may be that he hath abilities to do. A man is called to no more than God puts him upon, and puts himself forth unto. As for example. A man may have able gifts, but that

that is not enough to make him a Minister nor a Magistrate. A man may do the work of other callings, but that is not enough to make him put himself into them, til God saith, Do this. He must do that which God puts into his hand, let it be what it will be. We are often times ready to think that we should do God more service in any condition, than in that wherein we are. Like foolish children at School that think they shall gain more by going into a new Book, than by going on in the old, though the Master knows the best way to make them understand, is to keep them where they are. It shews our discontent through Pride, and our listlesness to do the work of God, that makes us say, If I had this, I would do thus, and if I had that, I would do so. Do that which is in thy hand. Therfore that is no ground at all for a man to desire more, because he thinks he should do more.

2. Another Reason that perswades men to look after the things of this life, is, because they think that if they had abundance of the things of this life, they should escape many evils which now they meet withall. But now I shall answer nothing more than the words that follows my Text, *A mans life consists not in the abundance of the things which he possesseth.* You shall live never a whit the better, nor have any thing the more to live upon for abundance. *Your life*, that is, the safety of it, that lies not in abundance: for riches are an allurement unto those that are the sons of violence. The Comfort of your life lies not in abundance; for abundance brings forth care and sorrow: The more you have, the more your heart will be divided into solicitousness about them. If abundance is not able to continue your life (for as Christ sheweth, *that your life depends upon the word of God*

This,

*This night thy Soul shall depart from thee*) much less can you help your selves to eternal life by abundance, You cannot purchase it. *Psal.* 49. 7. That is a Purchase that must be let alone, No man is able to give the thousand part of the purchase of it, if he had all the world to give. No you are not able to purchase it. Covetousness breeds listlessness of spirit and a senslessness of the things that are eternal. As while a man looks upon the Sun, he cannot well see other things, so while a man is in the Earth and darkness, he cannot well bear the light of the Sun, so a man whose spirit is accustomed to the care of this cannot well get his heart into converse with God. Therefore set this down with your selves, that abundance is rather to be feared than desired. Riches are rather Pricks, than Thrones, rather Rocks whereon you dash your selves, than any thing that will do you good; to help you to the end whereunto you are designed, and born withall for by God. That shal suffice for this use.

CHAP.

## CHAP. VI.

*Use 7. Mortifie your desire after Riches and abundance, slay it in the first motion towards it. Motives of two sorts. First: Such as are taken out of the Armory of Reason. I. Your happiness does not lie in any thing that does belong to this life. These things are for you, you are their end, and your end is God. II. You put a greater Glory and excellency upon them than does belong to them. III. Riches are not desirable. 1. God hath not made them to that end to make men happy. 2. Desires after them is the way to hinder the getting of them. 3. The way of Gods Riches is rather casuall, than as an answer to Praier. 4. They will not satisfie. 5. There is no pleasure in them when we have them.*

## USE VII.

MOrtifie therefore your desires after Riches and abundance. Diet your selves in these things, as you would run the Race, and have the Crown. In *Colos.* 3. 5. *Mortifie* (saith the Apostle) *your members that are upon the Earth, Fornication, Uncleanness, Adultery, evil concupiscence, and Covetousness.* That which I shall desire you to observe is this, That the Apostle doth put a great many sins together, as those which are to be slain, and among them, Covetousness is one. He joyns it with Uncleanness. Because as you are to be afraid of the first tickling to that sin, so you ought to be of the first motion unto the love of the world: The first motion of discontent with a mans present state, should

should be mortified, as well as the first motion to Adultery. As a severe and cruell Conqueror follows his Souldiers, and bids them kil and slay, and not give quarter unto any, but especially he names some persons which he would have them be severe against: So doth the Apostle bid them to mortifie all sins, but especially he names Covetousness. Cease not my Beloved therefore to pursue it, til you have slain it: And know that you have not slain and killed it, until you can delight your selves and rejoyce in your present Condition, though you have but a smal portion of the things of this life. Then I say Covetousness is mortified, when as a man doth delight and rejoyce himself, though that he hath but a very smal portion of the things of this life. In *Psal.* 37. 4. saith *David*, *Delight thy self in the Lord*, his meaning is this, Be as cheerfully, pleasantly, contented, if you have but God, as if you had together with him al the world: In the outward portion that God gives you, delight in God, for in the verses before he had spoken of wicked men as those that flourished like a Tree in the spring, and prospered and increased in al things, But saith he unto the Godly, delight thy self in the Lord, that is, though you be not so, though you prosper not, though you be like a Tree that is withered. A mans happiness is not in abundance, for a man is not one Inch nearer Heaven for al the Mountains of Gold that he hath.

I shall therefore now unto the putting you upon this Duty, give you some motives: And when I have done that, some tryals.

The motives are of two sorts, they are either such as are taken out of the Armory of Reason, such as the Common light which even the Heathen had from God do afford.

Or else they are such as are taken out of the

Scripture from supernaturall and Gracious respects.

First: Be contented with what you have, for your happiness doth not lie in abundance, nor in any thing that doth belong to this life. Were your happiness in riches, then your desires ought to be infinite [illegible]ndless, to be set upon them for themselves. [illegible]f so be that you have riches, you are not the better and if you want them, you are not the worse: All the things of this life are for you. You are their end, & your end is God. These do not commend you unto him. The Poor receive the Gospel. With him it's all one whether you be bond or free, so you be in Jesus Christ, and but a new Creature. Take all the riches in the world together, and they are not able to take away the pains and miseries of your bodies. A Crown of Gold upon the head will not keep it from aching. A Scepter in the hand will not cure the Palsie. *Herods* Riches and Glory could not kil a Worm. Much less then are they able to satisfie your Consciences, or to get you favor with God.

Nay my Beloved let me add this, that if you will not be contented with that portion God gives you, you are further off from Gods favor by them, when the Apostle in *Colos.* 3. 5. had named Covetousness in verse 6. he saith, *For such things cometh the wrath of God upon the Children of disobedience.* Mark it. He doth not put Uncleanness or Fornication last, that so he might fasten the danger, and the eminency of the wrath of God against it, but he names Covetousness last, and he saith, *For that the wrath God &c.* the word properly signifies, a vindictive desire: A hanging after ones ruine; A being unsatisfied until such time as he hath destroyed: As far as such a kind of affection can be attributed unto God justly, so far you are to apprehend it in him against those

those that are Covetous. And that not sometimes but alwayes, for saith he, *the wrath of God is come*, or for such things the wrath of God comes. He doth not say, It shal come, but he saith it is come. I say the wrath of God is a desire of revenge: and he saith not that it shal come, but that it is come. The sin of Covetousness is a punishment to it self, & brings punishments every day one on the neck of the other, for saith he, for this the wrath of God comes. So that a mans happiness is not in riches, for the desire of riches keeps a man from happiness.

Secondly, Your desire after Riches puts a glory and excellency upon them which is not native, or which belongs not to them of themselves. For what a man doth so desire as that he cannot be content to be without it, In that very act of desire he makes it better then al he hath, and necessary for what he wants and sufficient if he had it to do him good. He that desires them placeth a happiness in them, and a best part of his happiness in the things of this life. Happiness consists of a good that is excellent, and most desireable and pleasurable, that gives a man delight, But especially it consists of a good that is sufficient. And therefore when as God tells *Moses* that he would shew him Glory, he would shew him that which would do him al good. This then being the principal thing in happiness, as a voluptuous man gives the pleasure that is in happiness unto his lust, And the Ambitious man gives the excellency that is in happiness unto honor, so now the Covetous man placeth sufficiency in his riches. I say he placeth sufficiency in his riches, And that is the reason that you find in 1 *John*, 2. 16. That al that is in the world is either the lusts of eye, the lusts of the flesh, or the pride of life, and that the love of God cannot be in those that love

them. They that seek them cannot be made happy by them. The sume of the motive is this. That as the Prophet said, the Idolater did take a peece of Tymber, and hewed it, and made an Image of it and then fel down and worshipped it: So men do Imagin a sufficiency in riches, and then their desires are carried after them. Now what a sin is it for a man to place happiness in the Creature, nay the worst of Creatures, that which God (who judgeth righteously) reckon to be nothing but earth and thick clay? What a folly and madness is it for a man to be a servant to that which he hath made great? As it is folly and frenzy for a man to imagin himself to be a King, and then to swel with his own imagination, and to stand bowing unto his own shadow. That is the second motive, you put honour and glory upon the things of this life, if you are not contented with the portion which God hath given you of them.

Thirdly, Riches are not desirable. There is not in them that which should draw the heart after them.

1. God hath not made the things of this life the first object of desires, for God hath not made them for that end to make men happy.

2. That you know is not desirable which cannot be had: And riches cannot be had if they be desired. Desires after them is the way to hinder the getting of them: For either thou art good, and then God as a father wil correct thee if thou art discontented with his allowance, God wil correct that disposition and not humor it. Or thou art bad and then in *Prov.* 28. 20. 21. *He that makes hast to be rich shal not be innocent*; saith the Text: And that Innocency is put in opposition to abundance in the former part of the vers. *A faithful man shal a-*

*hound*

*bound with bleſſings, but he that makes haſt to be rich ſhal not be innocent.* I ſay, to be innocent, is put in oppoſition to abundance, to abounding with bleſſings: The meaning is that he ſhal not abound with beſſings, that ſuch a man (as a Guilty perſon) ſhal be cut off, and never ſee the day of great things which he longs after. In *Heb.* 11. 16. God is aſhamed to be called the God of wicked men, becauſe of their Covetouſneſs.

3. Deſires wil not help a man to riches, becauſe when a man makes them the matter of his prayer, he provokes God. The way of God giving riches, is rather caſual, then as an anſwer of prayer. God wil not have riches come in by prayer, that men may not ſet too great a price upon them. Therefore its obſervable when Chriſt taught us to pray, There are five requeſts for the things of another life but for this life, there is but one petition, viz. *Give us this day our dayly bread.* That is, ſo much bread as wil ſerve for the day, the meaneſt kind of food that a man can live upon, *for if a man have food and rayment, he ought therewith to be contented.* God hath appointed you to pray for dayly bread, and for a bleſſing upon the uſe of meanes, but he hath not given a ſpirit of prayer for theſe things chiefly. That is not the fruitfulleſt ground that is fulleſt of Gold and Silver. They are not the beſt perſons that have moſt Gold, for God gives riches careleſſy as it were.

Fourthly, Riches are not deſirable becauſe they wil not ſatisfy; natural deſires are to be after ſuch things, which being had will ſatisfy. As a hungry man deſires meat that wil take away his hunger. But as Riches increaſe, ſo alſo do mens deſires. Men do but feed upon the wind, when they have them, they have a lye in their right hand: A man finding

finding himſelf to be at a loſs, when he ſtill labours after more, and he thinks to have that bring him in contentment, which wil not. If any man ſhould have contentment in the world, it ſhould have been thoſe who have been conquerers of it, into whoſe purſes what ever the habitable earth yielded was brought, who were to command over them, as men over beaſts, who had gifts as the ſtones of the ſtreets, yet theſe men have not been ſatisfyed. *Ahab* was a king and yet was more troubled becauſe he wanted a plott of ground which lay neare his, then he was contented with al his Revenues. *Alexander* when he had as much as he could conquer, then he began to be troubled that there was not another world to be conquered. Yea there is a great deal of diſ-ſatisfaction in al riches, & therfore becauſe a man hath his ſoul inlarged through a ſpiritual Judgment, though his conſcience is convinced that there is nothing in them but vanity.

Fiftly, Again, that is not deſirable which there is no pleaſure in when a man hath it. The more a man hath of riches, the more he hath of ſorrow. As the Apoſtle ſaith in. 1 *Tim.* 6. 10. *They that wil be rich pierce themſelves through with many ſorrows.* But beſides al theſe things.

CHAP. 7.

## CHAP. VII.

*The ſecond ſort of motives are ſuch as are taken out of the ſcripture; That Cals Covetouſneſs Idolatry Adultery, Enmity againſt God &c. It's a diſpleaſedneß with Gods allowance and diſpoſal of things. A particular re-inforcement of the exhortation, upon the Rich, the Poor, upon the Godly, upon all.*

COnſider what the ſcripture ſaith concerning Covetouſneſs. In *Coloſ.* 3. 5. He calls it *Idolatry*, not becauſe a man makes his mony his God formally, or aſcribes a Deity to it, but becauſe it is before God as odious as Idolatry is. For this is the cuſtom of the Hebrew and Greek tongue, when it uſeth the manner of Speech of the Hebrews, when it would ſet forth a thing to the ful, To name it by ſuch a ſin as is confeſſed of al hands to be hainous. I ſay, the name of a thing that is confeſſed of al hands to be hainous, is given unto thoſe things which the Holy Ghoſt would ſet forth to the ful. As for example. In 1 *Sam.* 15. 23. The ſin of *Saul* is called witchcraft. *Rebellion is as witchcraft.* *Saul's* ſin was not wichcraft: But only witchcraft was a confeſſed known ſin. To ſet out *Saul's* ſin, *Samuel* calls it ſo. So that the greatneſs of the ſin of Coverouſneſs may appeare, the text calls it Idolatry. As if it ſhould have been ſaid. The worſhip of another God provokes not God more to Jealouſy, then the love of the world doth. And mark what he ſaith afterwards in verſ. 16. *For theſe cometh the wrath of God upon the Children of diſobedience.* The word is il tranſlated (diſobedience) for

for the wrath of God comes not upon al that disobey him, but the word signifies, upon all that are intractable, upon all that wil not be perswaded, and drawn from their sinning against God. Why doth not the Apostle say, the wrath of God will come upon the unclean Person, but upon the Children that are not to be perswaded, that are stubborn hearted? The Reason is this, because Covetousness is one of those sins which makes a man to be incapacious, stout-hearted, obstinate, irrational, and not to be subdued by any of the ordinary means by which God brings mens thoughts into subjection to himself. As the wise man saith concerning the Whore, that she is a deep pit, and there is no perswading men from her, though she lead a man like an Ox unto the shambles: So the Holy Ghost saith there is no making a Covetous man leave his course, til the wrath of God meets with him. And its not only in that place called Idolatry, but you have as ill names given it elsewhere. *James 4. 4. You Adulterers and Adultereſſes, know you not that the love of the world is enmity unto God.* It is called Adultery. And as Adultery doth break the bonds between the Husband and the Wife, And as Adultery is a sin that is committed when there is no need, because the party hath a remedy which God in the state of marriage hath given: So the love of the world strikes at the knot, at the uniting Graces, Faith and Love, It puts a man into a Condition wherein (if in any) he is capable of a divorce from God. If I would say there was a possibility of a mans falling from Grace, I would say so of Covetousness and Idolatry, because both these are called Adultery, which doth dissolve the bond. What need you take care, when God doth? What reason have you, when God makes it his work to provide for you, as he doth for the Lillies of the Fields, than which you are

much

much better? What reason is there then that you should set your selves to that business? Is it not enough that you have God? And that God wil be sure to find you all the stock that he wil have you to work withal for him? It is Adultery: And mark what follows, *The friendship of the world is enmity against God.* That is, A Covetous man doth (as it were) send an Herald of Armes and bids defiance against God himself. In 1 *John* 2. 15. *If a man loves the world, the love of the Father is not in him.* Mark it. As it is an unnatural thing for the Child not to love the father that begat him, so it's an unnatural thing for a man not to love God, And yet Covetousness will make a man to be so unnatural. Sometimes you shal find in the spirits of good people a carelesness of God: The indearedness that they had to him at another time, is not to be found upon them. They are not tender of his displeasure, They are not desirous to live in his favor: What is the Reason? What is it that makes a Soul so unnatural? It is because his Soul is So taken up with the things of this world.

And that you may yet see further the evill of this sin, know, that it keeps Gods love from a man. For if the love of God be not in a man that loves the world, then the love of God is not shed abroad in the heart of that man that loves the world. For whom God loves they shall certainly love him again. But above all, that which is the great Motive, and with which I would perswade you, is this.

You ought to be conformable to the wil of God. Either his will or yours must rule. Either he or you must be acknowledged to be the wise, and right Disposer of things. If there be wisdom with him, and that all things are under him, and his power, Why are you not then contented with that which

is his allowance to you? It is fit the Physitian should prescribe the Dyet, and not the sick person. It's fit the Master should set down how he wil keep, and not the Servant how he wil be kept, by the Master. Conformity to the wil of God doth extend not only to spiritual things, so that a man may not sin against any moral precept, but unto lawful things, so that a man should think it best with him, according to Gods way of dispensing to him. And there is no reason in the world why a man should think that he is dealt hardly with, if his portion be but smal, for was not the state of Jesus Christ very low? He became poor, he had not whereon to lay his head. Were not those Princes (as I may cal them) that sate upon the Throne, Judging the twelve Tribes of *Israel*, I mean the Apostles and the primitive Saints, Were not they in hunger and nakedness, and in want of all things, cloathed in Goats and Sheep Skins? of whom the world was not worthy? Will it not content you that you are kept in the same manner that God kept his Son, while he was in the world?

*Object.* You will say. *Therefore Jesus Christ was poor, because by the want of all things he was to satisfie*

*Answ.* But for whom was it, that he was to satisfie? was it not for you? If it was for you, Is there not reason that you should be contented to be poor if he please? Shal the Creditor be willing that the Surety should pay his debt, and shal not the Principal or he that is the Debtor be willing himself to part with that which he hath? Jesus Christ, It is true did merit by the want of these things, But what did he merit? He merits this among other things, that you should be an Example that he had taken the sting and misery out of poverty and the

want

want of all things. As we are therefore tempted that God may shew that Jesus Christ conquered Satan, so we are therefore poor, that though our sins have robbed us, yet there is no curse in our poor Estate. Let me therefore for a conclusion of all at this time, stir you up, that you would not desire after much.

Let me speak to you that are rich. Be unto all you have, as a man is unto his meat who is sick, having no desire at all to it. Have such a stomach to riches, as a man of a ful stomack hath to his meat. Let it be al one to you whether you have or have not. Though you have Estates, let not your Estates have your affections. You that are in the waies of gaining and getting, that are in the spring of the world, that have ful trades, and great advantages, Take what God gives you, but take it as that which is to be laid by you, not as your own, but as that which you must lay up, and lay out for God for the use he cals for, and not as that which is given to make you great. Use Riches as God appoints.

You that are poor, be content, and murmur not: for riches are rather things to be feared than desired. Beware of Covetousness. Feed upon God and Christ, and the hopes of another world, If you have not enough to satisfie the outward man. And that is no hard Counsel: for if a covetous man can satisfie himself with a little, by feeding upon the hopes of what he shal heap together, either for an after day, or for his posterity, there is then a nourishment, and a succor, and a food much more in the feeding upon and thinking of Honor, and Glory, and Immortality, and eternal life. If you be content to want, God will let you have: If you be contented, God will provide for you. *In Heb. 13. 5. Let your Conversation be without Covetousness, and be content with*

*that you have, for he hath ſaid, he will never leave nor forſake.* Feed upon God and Chriſt and the hopes of another world, and the more you do ſo, the leſs wil your condition be diſcontentful to you.

Yea my Beloved, Let me ſpeak to you that are Godly. How uncomely a thing is it for you to mind earthly things? Is your God your Belly? Are your hopes and your treaſures here? The more Goſpel Chriſtians you are, the more contented you will be with a little of the world. For when God in the old Teſtament gave but little Grace, then he gave much riches: The Land of *Canaan* and their great and large inheritances, were all of them but ſo many Ceremonies, and ſhadows and Types of the large portion which the Saints are to have in ſpiritual things by Jeſus Chriſt. As the Apoſtle therfore ſaid unto the Galatians when they were returning unto the Circumciſion, Have you begun in the Spirit, and will you make an end in the Fleſh? So I ſay unto you, you go back again unto Types and ſhadows. You do ſo when God hath brought you to the land of true good, if you return unto the deſire after riches. Cloaths that are too big for a man have neither warmth nor comlineſs in them. If you deſire more than God gives, you have loſt the comlineſs and the profit and health that may be by the bleſſing of God in Riches to you.

A word let me ſpeak to you all. Covetouſneſs is the ſin that now doth begin to ſprout and bud. And there is nothing that is a ſadder preſage of the wrath of God againſt us, than the ſtraightneſs of mens hearts. It is reported there was a great deal of wealth in *Conſtantinople* when the Turk took it, but he took all and brought them into ſlavery, becauſe they would not lay it forth to maintain a juſt war againſt him. Of another place it is reported,

that

that it was loſt, not ſo much by the force of the adverſary, as by the Covetouſneſs of thoſe that ſhould have provided oppoſition againſt the enemy. If you do but lend you eares a little to men, you ſhal find them murmuring at their Taxes; you ſhal find them complaining at their not getting as they have done, That they are willing to be any thing, rather then further to be at charges: To looſe what they have taken in hunting, rather then to be at the charge to dreſs and roſt it, As I may uſe that expreſſion of the ſcripture. In the beginning of theſe late troubles, I wiſh it be not laid to our charge, the charge of thoſe who were ſo forward and free to lend in an animoſity, when that which they fought for is now brought to their doores, is ſcarce worth acceptance. A folly, Like unto thoſe who travel to the Eaſt-Indies to fetch home things that are not of a price and eſteem. Some indeed have been overcharged and burdened: But it is better a great deal that a man ſhould lay out much for God then a little. God wil make good al that faith that you have had in him for the publique good: If you ſhould looſe what men have promiſed you, yet ſo far as it was for his name ſake, God wil become a debtor to you, and pay you wel. And I look upon the times when I heare men complain, Truly I cannot tel how better to compare it, Then as if an heire ſhould grievouſly complaine that he is put to charges to take up the poſſeſſion of his great inheritance, Or as if a man ſhould complain that hath laid out al the mony in his purſe, when he hath good commodities in the roome of it. God hath begun to give you what you have fought and prayed for. And let me ſay thus much, that though ſome men cry out Perſecution, Perſecution: Yet is it any perſecution for the ſervants to take their wages? Is it any perſecution to cal upon you for that

which may prevent them that would bring about a warr, and to keep those beasts that would devoure from being able to break in upon you? Is it persecution for men to sit under their own vines, and eate the fruit of their own fig trees, In their houses, and be quiet, and none to make afraid? Is this persecution? for men to be free from oppression, and to be called upon for nothing, but that which is for publique use and charge? Is this persecution? When men have no enemies, but because themselves would be great, and over al, and are not satisfied? Is this persecution? Conferre with the primitive times, and tel them you are under persecution, Such as they never felt: for you dwel at peace, and none molest you; you are at a better allowance and maintenance then many have heretofore had for more work. What rate would men have given some yeares agone for that which they now do injoy. It is not therefore any just reason that men have to complain thus, but only through the wretchednes of mens hearts, who are also unsatisfyed because they know not wel what they would have, therefore it is, that there are such complaining in the streets. It is not from persecution, but from Covetousnes, because men have not al they would have. The great sin of al is Covetousnes, because men are drawn nearer to the world and to themselves. Men think al dissuasions from the world, to be but an art to keep men from their good. When Ministers dehort from loving the world, Men think it is that al may come to them. It is not unlawful to take for that which a man lends for the preservation of the publique, no more then it is for a Labourer to take mony for making a fort to preserve it. But Covetousnes in some men makes them take mony of others who had it for their own preservation. I beseech you

my

my beloved, Cure but your hearts of this distemper of Covetousness and self seeking: Seek not great things, but just and righteous ones for your selves: set a price upon them, And then you wil find that there is neither too much spent, so far as hath been laid out and imployed that way, Nor is there any hard dealing with you to cal for more, that that which is got may be preserved. I thought to speak of this by the way, because that Covetousness is the great underminer of States, Especially in the change of things: It is that which doth give away what God hath purchased for a man at a deare rate, rather then he wil be at the charge to keep it. The Times have brought forth this Man-child viz freedome from those that did labour to destroy and ruine you: Now my beloved let there be nothing wanting. When Ireland calls upon you, that you would help them, distribute freely: when as the necessity of this nation calls upon you to releive it, Give it as freely: Why? because you must beware of Covetousness, And it is Covetousness for a man not to lay out what ever he hath for God, to the uses which God calls it for.

Object. *Is a man to reserve nothing for himself.*

That I wil answer afterwards when I come to the Cases of this point. This is certaine, That a publique good is to be preserved before a private: And your happiness is more in doing good to a Kingdom then in providing for your own Families. You get more your selves. For if there be a doing of much good, there shal be an offering up on your behalf many prayers, and those God wil heare A man had better be rich in prayers, then rich in Jewels. He doth more for a man that prays to God to take care for him, then he doth for himself that

that keeps thousands. Take heed and beware of Covetousnes. When God hath saved you so miraculously, suffer not your selves to be destroyed by a base lust. When you have given so freely before for liberty and freedom, do not loose it for a penny more. He is a fool that comes to buy a Commodity, that wil not give a penny more for it, if he need it. You may as wel be destroyers of the nation, by not giving your help at the last, as you would have been, if you had held your hands in your bosomes, and not have given at the first. There is a great speech of Malignity in the world, But this is the greatest, for to loose that which you may easily have, not to fight for that which was so hard to get: I may say of Covetousnes when I come to the sinews of it, that it wil lay a taxe and charge upon al the world. Few men wil be free. Go to the State, and Army, to Godly men, and Trades men, of al sorts and conditions, stil you wil find this sin lie grubbing, and like a Pyoneer digging at the root in mens spirits, that it may first or last rob a man of the Injoyment of God at the least, if it doth not do him an H turne at the present in this life.

CHAP.

## CHAP. VIII.

*Covetousnes hard to be discovered, being a spiritual sin and lying so neer upon the borders of Duty; An act may be done that seemes contrary to Covetousnes, and yet the man be Covetous. Though the end seemes to be against Covetousnes, a man may be Covetous in desiring.*

### Quest.

BUT *how may this Covetousnes be discerned?*

*Answ.* Its hard to be discovered, it grows between the Stones of the Temple: between the Saints themselves. Its a sin that blinds the Judgment, As gifts blind the eyes of the wise. It is a more then ordinary crafty and deceitful sin. Therefore they are called deceitful riches, In *Mark.* 4. 19. And it is used in the Similitude of care, and providence, and faithfulnes to the opportunities God puts into a mans hands. It is a spiritual sin, born in the heart, And may live there without breaking forth into any external evil Acts. As hypocrisy is hard to be discovered, because it is between God and a mans own soul: So is Covetousnes, because it may be, and yet no external evil act done: For it lyes in an inordinate desire. A man may do al that is good, he may neglect no duty of Religion, nor transgres any Law of Justice in his calling, and yet notwistanding be Covetous. Therefore in 1. *Cor.* 5. 11. He distinguisheth Covetousnes from extortion, or unjust gaine. It is a sin that lyes so near the borders of Duty, that as two colours alike, or

two persons are hard to be known, So its a hard thing for a man to distinguish between Care, Providence, Faithfulness and Covetousness. It is a sin which lyes in the measure of the act, and not in the act it self. It is lawful to desire riches, but so to desire them, as not to be satisfied with what God gives, make it a sin. To shew how hard it is to be discerned. Consider,

A man may do an act that may seem to be contrary to Covetousness, and yet be Covetous

There are two acts of Covetousness.

One is, desiring more then a man hath.

The other is, Retayning that which a man hath and not laying it out to the uses which God assigns them. Now a man may be free from Covetousness in the one, and yet not in the other. A man may not keep that which he hath, and yet be covetous in desiring to have that which he hath not. For a man to desire such a stock to the end that he may do good unto others, is Covetousness: And yet that end seems to be against Covetousness. Covetousness will put a necessity upon earthly things for spiritual ends. Earthly things cannot be necessary ends. Riches are profitable and necessary only in a degree, in regard of external circumstance. As if a man think he cannot carry himself as a member of Christ, nor do as religion requires of him, without such an estate; He is guilty before God. Children are good, But if you must have them or else you die, you over love them. So if you think you must have riches or else you cannot walk with God as you should do, you fall into Covetousness: which is a great sin. for it makes the service of God depend upon things which are of common distribution. Yet Covetousness may be found out, as appears by 1 *Cor.* 5. 11. Where he adviseth that the

Covetous

Covetous man as the unclean person should be excommunicated, *For with such a one, eat not.* A Covetous man is as dishonorable to God, as an unclean Person, therefore eat not with him: The Consequent being put for the Antecedent: It is cast him forth: for that doth injoyn men not to eat with Persons excommunicated, unless it be in cases of necessity, As the Wife with the Husband, But not to invite them. Therefore the Apostle cals it a Judging of them.

## CHAP. IX.

*Waies for discovery of Covetousness. In Generall. More Particularly. 1. He that hath a quick and acute understanding in the matters of this life, but is really dull as to spirituall things, is a Covetous man. The Reasons of this. An Objection Answered. 2. The triall of our affections to these things is when God cals us to part with all. 3. He is Covetous who takes all opportunities of getting, and who is having and craving in his Spirit. An Objection Answered.*

Quest.

HOW *shall we know that we are Covetous?*

*Answ.* Take General and Particular waies. Consider by the way that Covetousness is not only a particular sin, but it is the universall distemper of all mens hearts that are unregenerate. When the Ground is free from Weeds it is fit for the Seed of God.

First: In General. When that time is counted long which is not spent in a mans calling and waies of getting. *Amos.* 8. 5. *When will the Sabbath be gone that we may buy and sell?*

Again: When a man doth Duties of Religion to get places of gain or Loaves, or blessings from God. *Ezek.* 33. 31. *They come before me and seem to be as my people, but their hearts run after their Covetousness.* There is difference between a wordly thought in a mans mind in Duty and making the world his end. He that makes the world his end, is Covetous. Though he makes it not his last end, yet if he sets it in an higher place than those that are subordinate to God himself. God will allow a man to look to himself, but after God: But the last thing that a man is to take care for, is for the things of this life.

Again: Covetousness is not mortified when other Lusts are not. All Lusts do live and die together. In *Colos.* 3. 5. where he bids them to mortifie Covetousness, he bids them to mortifie inordinate affections and evil concupiscence, &c. Inordinate affections belong unto the Irascible passions or faculties, by which we oppose evil. And evil Concupiscence belongs to the other faculties, which belongs to the things of a mans good. Now these take up a mans whole Soul: But if these two be not in order, Covetousness is not mortified. The Lust of the eye is the Steward which provides for the lust of the Flesh, and the pride of life. If you will pluck up Covetousness, you must dig up the whole heart, mortifie all Corruptions. If any be left, this will grow with it.

But in Particular. When a man hath a quick and a large understanding, apprehension, and judgment in the matters of this life, but to the discerning of spiritual things is dul. When a man is a-

cure

cute and sharp in understanding the things of this life, but really dul unto spiritual things, A man is then Covetous. And the reason is this. Because the ground why a mans knowledg is more excellent in one thing than in another, and why he is more attentive to know one thing more than another, is, because his affections are to one thing more than another. Therefore if a man be quick in the things of this life, and dul in the things of God, he is covetous. The worldly man is described by the Cares of this life which choak the word. When a man is truly dul; I say not when he is so in his own Judgment. As the wisest men think they err in wisdom, As a Sea-man thinks no horses goe fast, because they go not so fast as a Ship: So a wise man in spiritual things thinks himself a Fool. In *Prov.* 30. 2. He saith *He had not the understanding of a man.* He spake of things beyond a mans understanding, and yet he saith of himself. A man may be dul in his own apprehension, and yet not so really.

Again: The time must be considered, and the means which we have had to make them understand the matters of Godliness. If a man have lived under a rational and scripture teaching Ministry, and have had a long time of it, and yet is dul in the things of God, and is grown wise in the things of the world: It is a great sign that a mans care is for the things of this life, and not for the things of God.

Object. *A man may have larger parts than Grace, therefore a man may be wiser in the things of this world than in the things of God.*

*Answ.* That is without controversie. Yet Grace sets a mans mind so upon spiritual things, that a mans

mans parts are set upon the things of God, and they die unto the things of the world. Diligence will make up and repair a mans parts: And Grace makes a man diligent. I speak of real dulness. When a man is not dul in one point of Religion, but in al: not only dul under one Ministry, but under all. I not when a man is heard to come to knowledg: For men that come hardliest by knowledg, when they have it, do keep it longest. And do you judg of this Particular. If your strength lies in the things of this world, that you are exquisite there, that you can go through all the turnings of this life, and do any thing in the busines of this life, but in the things of God you speak notionally, and not spiritually, as one that heard the story, and not as one that knows the things, then you are Covetous.

Again: See how it is with you when God cals you to part with all. Men are such as they are, when they are tryed. Nothing tries mens affections to a thing so much, as parting with it. When things do come in competition, and a man cannot have both, he wil then take that which he loves. Therefore *Solomon* commands the Child to be cut in pieces, because motherly affections would appear. Somtimes God threatens to take al: And somtimes God takes all. And somtimes a man is in his spirit as if he should lose all. What are your hearts then? In 2 *Tim.* 10, 11. it is said when *Paul* was ready to be offered up, that *Demas* did forsake him, and did cleave unto this present world. His heart was in the world, because he did for the saving of his estate, forsake and leave *Paul*. To open that place.

Object. *It may be said that* Demas *did suffer Persecution, for he was with* Paul *in his imprisonment,*

and

*and* Paul *recommended him unto* Philemon, *and unto the Church of* Colosse. *Every one of the grounds by which the several sorts of hearers are to be understood do go beyond one another. The High way ground doth give the word the hearing; but repeats it not, meditates not of it, remembers it not, but the stony ground went further, and they did so, but they thought the word of God not worthy enduring the troubles that it brought, but the thorny ground, the Covetous ground that came under Persecution: Now how can it be a sign of Covetousness if they endure Persecution? This is the Objection.*

*Answ.* First the meaning is not, that they will endure any kind of Persecution, but such Persecution as is against the plain and cleer points of Religion. For that which the High-way ground regards not, the Principles of Godliness, that the other grounds suffered for, and stood to. But those were the Principles of Religion, converting points, for the Text in *Matth.* 13. speaks of converting points of Religion, Such points which distinguish regeneracy and unregeneracy. One sort of people minded not these things: The other rather suffered for them, than that they would part with them. Rather than *Demas* would say the Gospel was a lie, and that Jesus Christ was not God, he would die presently: That was so rooted in his Conscience that he would have thought himself unhappy to have given any check to it. They did not come down right upon him, but by cunning waies, the Devill takes men by craft and not by fair strength. However *Demas* did not love his life in this Case, yet he loved his riches better than his life. He cries be ter live not, and be not, than be in want. When he was with *Paul*, there was no great hazard run, for it is said that

*Onesiphorus*

*Onesiphorus* enquired him out, and was not ashamed to walk with *Paul* when he had chains about him. Now if men might go to men in Prison, and walk up & down with them in the streets, there was not much hazard and danger. That *Demas* could bear. But when he must part with all, the Text saith, *He cleaves to this present world*. That is, such a kind of cleaving as is in the heart of God unto Christ and his people: for by that word the heart of God is set out in the Scripture. It signifies content, and rest, and ful delight and satisfaction in a thing. *Demas* his heart was thus swallowed up in the things of this life. And therefore though he could have lost his life at the first rather than to have denied the Principles of Religion, yet he would rather have lost his life than endured want. If when God cals for all, you would spare some, you are Covetous. And lay not that great degrees of Grace is required unto this, for when the wil of God is shewed, and determinately known, a Saint sits down under it and quels al motions against it. When a Godly man sees God wil have al, he saith, Thy wil be done.

Especially is a Godly man ready in the things of this life, because at Conversion there is a mean esteem in him of the things of this life: he looks not for things that are temporal, but for what is eternal. It is in the nature of a Beast to look after grass, and the fields, to live in the Air: So for a Christian to have a mean esteem of this world, either for his end, or means: He slights it for means, and despiseth it for his ends. Look what you are when God takes away the things of this world? Are your hearts in a quietness and composedness?

Again: A man is then Covetous when he takes al opportunities of getting.

Again:

Again: When a man is having and craving in his spirit, when his praiers savora of the world, like a vapor out of a Dungeon, when his affections are strong in the matters of this life. A mans Covetousnes is not cured, when his desires are hot.

Object. *Is it not lawfull for a man to desire more than he hath, or so much as may Act all his parts and abilities in him? Whether a man observing what abilities he hath for publique service, may not desire such a portion of this life, as may Act him therein?*

*Answ.* Oftentimes it is not so much the love of a mans work as the love of a mans waies. A man thinks he desires to love God when he loves the world.

The world is not worth the having. You are in the world for Heaven. When your thoughts are bowed down, be afraid of that: Trade not with those thoughts. Remember Christs words, Take heed and beware of Covetousnes: Arise ye dead and come to Judgment. There is a Snare in your Calling, you may be Covetous in desiring nothing but your thie, As this young man in my Text.

FINIS

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## *In the Treatise of Faith, on* John 1. 12.

PAge, 8 *line* 33 *for* expound *read* expect, *p.* 16 *l.* 32 *for* opeative *r.* operative *p.* 27 *l.* 6. *for* Gods *r.* God, *p.* 61 *l.* 32 *for* rank *r.* ranked, *p.* 66 *l.* 18. *for* similitude *r.* similitudes, *p.* 83 *l.* 34 *for* (the Apostle exhors *r.* the Apostle in *James* 1. 21. exhorts, *p.* 84 *l.* 10 *for* Ammon *r.* Amnon, *p.* 87. *l.* 4. *for* Acts 26. 8. *r.* Acts 15. 9. *p.* 87 *l.* 12. *for* (Subject that is free and fit the receiving) *r.* Subject that is free and fit for the receiving, *p.* 87 *l.* 32 *for* trouble more *r.* trouble him more, *p.* 93 *l.* 15. *for* good words *r.* good works, *p.* 107 *Margent for* John 11. 25. *r.* John 11. 25. *p.* 113 *l.* 26 *for* can beleeve *r.* cannot beleeve *p.* 119 *l.* 13. *for* not chosen *r.* are chosen, *p.* 121 *l.* 26 *for* embrie *r.* embryo, *p.* 134 *l.* 17 *for* from Christ art more *r.* from Christ more ashamed, *p.* 167 [illegible] stops its eat, *p.* 168 *l.* 26 *for* until you will [illegible] that so those that pass, *p.* 187 *l.* 9. *for* indepently *r.* independantly, *p.* 207 *l.* 2 *for* doth affect the Will *r.* affect the Will, *p.* 207 *l.* 6 *for* though it be applied *r* though it be ill applied, *p.* 209 *l.* 11 *for* thre are that *r.* there are

## *In the Book of Covetousness.*

PAge 217 *line* 35 *for* that is his wrong *r.* that is his to his wrong *p.* 218 *l.* 11 *for* is to make *r.* to make, *p.* 234 *l. ult. for* suddenly upon *r.* not suddenly upon, *p.* 236 *l.* 17 *for* Psal. 10 10. *r.* Psal. 10. 3. *p.* 240 *l.* 11 *for* 66 *r.* 6. *p.* 244 *l.* 2 *last, for* because of only, *r.* only because of, *p.* 248 *l.* 22 *for* ye cover your selves *r.* recover your selves, *p.* 251 *l.* 27 *for* soyl ground *r.* soyl and ground, *p.* 255 *l.* 12 *for* care of this cannot *r.* care of this life cannot *p.* 259 *l.* 35 36 *for* lusts of [illegible] *for* necessary [illegible] *r.* faith of himself, *p.* 277 *l.* 23. *for* to make them *r.* to make us, *p.* 278 *l.* 5 *for* paint *r.* point, *p.* 278 *l.* 6. *leave out* I, *p.* 279 *l.* 8 *for* dot worthy *r.* not worthy, *l.* 9 *for* covetous groud *r.* covetous ground.